

THE ANGLICAN DIGEST

AUTUMN A.D. 1967

*Including some items originally intended
for the necessarily-omitted summer issue*



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CREAM OF THE AUTUMN CROP

VATICAN OBSERVED: FOR ANGLICANS

THE AUTUMN selection of the Episcopal Book Club is one of the most entertaining of the commentaries on the Vatican Council II and one of the few to have been written by an observer present throughout all four sessions — the Right Rev'd John Moorman, Bishop of Ripon, in the English Province of York. There have been many books about the Council and even the Bishop's salty wit and shrewd analysis (he has provided the best non-technical summary for laymen yet written) might not have justified another; his real concern, however, is not the completed meetings in Rome, but what the changes in Rome mean to the Anglican Communion today, and more especially what impact the new openness of the Roman half of Christendom must have on the ecumenical movement. He believes that Christians can no longer be content with schemes for Church union among various reformed bodies: the opportunity is at hand for getting on with the more fundamental and difficult task of Christian Unity. Nothing else, he pleads convincingly, is worth having. *Vatican Observed: for Anglicans* is published at \$4.50 by Darton, Longman and Todd, in England, and is available in Canada from Burns & MacEachern Ltd., 62 Railside Road, Don Mills, Ontario; and in the United States through the Episcopal Book Club (at a reduced price). See page 27 of this issue for a convenient EBC enrollment form.

The drawing on the cover of this issue, done by Tom Goddard, was inspired by the Epistle for All Saints' Day (1 November): A great multitude of people clothed in white robes (symbol of purity), with palms of victory in their hands stand before the throne of God and serve Him day and night in His temple.

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AUTUMN A.D. 1967



the anglican digest

- ✦ some things old
- ✦ many things new
- ✦ most things borrowed
- ✦ everything true

A quarterly miscellany reflecting the words and work of the Churches of the Anglican Communion

REPORT

MINISTRY FOR TOMORROW the Pusey Report on Theological Seminaries to be presented to General Convention in Seattle, is obviously the work of a committee: its statements are uneven and at times contradictory. What is perhaps the best chapter in the book, Chapter Five, gives internal evidence that it was not written by an Anglican — a Presbyterian, perhaps. Of that, only those on the committee will know, but the old saw comes to mind, "God so loved the world that He did not send a committee."

Chapter Five deals usefully with the complex craft of the priesthood. It upholds preaching and says about the modern enthusiasm for "dialogue": "It is . . . well to maintain one institution in which there are not many speaking, but all (especially the preacher) are listening for the guidance and judgment of God." Other functions listed are those of Priest (careful celebration of the Sacraments is urged, but it is suggested that not all priests have the gift of preaching), Leader of Worship, Equipper (teacher,

director) of the Laity, Interpreter, Reconciler and Counselor, Pastor, and Celebrator of Life; and all are summed up thusly: "The business of the ministry and its appeal is to be Christ's witness."

The whole report, however, leans to the left, to the liberal, religio-political, activist theory dominant in the "leadership" of the American Church today. Parts of it are more moderate in tone, as though a more middle-of-the-road member of the committee had had his view acknowledged without changing the tenor of the whole. The chairman of the committee himself, Nathan M. Pusey (President of Harvard), may have been one of the moderates: a paragraph at the beginning of

Chapter Three is quoted directly from one of his addresses, and it controverts much of the political and social theory which holds so large a place within the report.

In that quotation Dr. Pusey writes, "The basic difficulty in our world is not rampant population growth, too much or too little industrialization, or the spread of metropolis, but the increase of doubt — doubt about the worth of what we are doing, doubt about where we are going, doubt about the concern and power of God, and even about His existence."

Although *Ministry for Tomorrow* basks in Dr. Pusey's prestige, it actually was written by the Rev'd Charles L. Taylor, a former director of the

Ministry for Tomorrow, in considering the ambiguity between what a "minister" does and what he thinks he should be doing, cites statistics gathered by Samuel Blizzard which show that 40% of a clergyman's time goes to administration, 10% to organization, 25% to pastoral work, and 25% or less to his work as a preacher, priest, and teacher. Those figures were obtained from Protestant sources. A recent study among sixty representative priests in the Diocese of Pennsylvania showed that their time was devoted 18% to administration, 17% to organization, 29% to pastoral matters, and 36% to their work as preacher, priest, and teacher. That still is not overly encouraging, but the picture given is rather different from Blizzard's Protestant one. Many other figures in the book, and the generalizations based on them, are similarly open to question.—Ed.

American Association of Theological Schools. That may account for what might be called its academic bias: the report consistently assumes that the Church's seminaries are, first of all, graduate schools which need to be shaped to the demands of some academic trade union. It may be fairly urged to the contrary that they are basically vocational schools whose obligation is to the Church, its Faith and worship, and not to some accrediting association. Let's have sound learning, by all means, but not forget that the real business of a seminary is to teach the future priest his trade.

Most of the book is controlled by jargon, with stultifying and occasionally embarrassing results. One example is the conclusion reached by two chapters of closely annotated text: "How effectively the Church will meet the challenge in the coming crucial generations [*sic*] will depend in very large part upon the quality and competence of its ministers." Stunning!

Turns of phrase and omissions in the report give the nagging sense that some persons responsible for it do not really believe the Christian faith. For example, "If belief in God is indeed fundamental to the Church's mission [*if?*] in a generation loudly proclaiming that God is dead, it is clear that belief can no longer be expressed

in . . . outworn formulas or traditions that have become empty of meaning." We are not told what the "outworn formulas or traditions" are. The Creeds? The Scriptures? The Resurrection? The Sacraments?

A statement in Chapter Four should be given some study: "The young minister's dilemma lies in his attempt to reconcile *his* [*our italics*] ideal of service with the continuance of the conventional parish structure that has been developed in and for times past." Individual ideals and needs are always liable to conflict with the needs of institutions, but surely the right is not all on one side.

Other things, small and large, prick the ears of a faithful Churchman. The very word *minister*, generally used in the report for a member of the clergy, is not the most thoughtful choice, since the Prayer Book applies it to lay readers as well. It is curious that a study of the proper training and work of the priesthood should use such a general and hazy word and so obviously avoid the specific one, *priest*.

More seriously numerous references to *Christ in the Community of the Faithful* invoke "the memory of Him" but never His living presence; yet the authors of the report must know that the word in the Gospel, "This do in remem-

brance [*anamnesis*] of me," means more than the pale and wistful word *memory* does in English. Earnest Churchmen who believe in the Real Presence of our Lord in the Eucharist should consider carefully that, and many similar hints throughout the report, and ask themselves if they wish to turn theological education in the Church over to a centralized committee with broad (and unspecified) powers and with the turn of mind of the particular group that produced the present document — for that is the blunt demand of the committee.

In Chapter Twelve the committee recommends for adoption at the forthcoming General Convention in Seattle:

1. That a Board of Theological Education with eight to ten members be appointed by the Presiding Bishop, and be accountable only to him (they would merely "report" to General Convention): the Board would have dictatorial powers over seminaries and other educational agencies and would see to the religious education of the laity as well as to ordination requirements, recruitment, research, continuing education of clergymen, and finance. (Those powers were spelled out in a preliminary draft, but were suppressed in the printed report, perhaps as being too strong a meat for the deputies at Seattle; to judge from the tenor of the

report those objectives have not been withdrawn or weakened in the least.)

2. That over the next three years, the proposed committee have a budget of \$200,000 just to set itself up and get going.

3. That the committee, insofar as its considerable power will allow, locate or relocate all our theological seminaries in the largest cities, there to train men predominantly for an urban ministry with emphasis on political and social action.

The Church is plainly warned that the committee if appointed will demand far larger sums in the future. The report suggests that the committee's aim will be to merge (along the lines of COCU) the theological seminaries of the Episcopal Church with those of other bodies in huge pan-Protestant preaching factories where "an effective Methodist teacher on the fourth floor might cause an ineffective Episcopalian on the sixth floor to fade out of the picture."

Finally, and almost incredibly, the report states that the Episcopal Church "does not need any more church buildings" and that "the present supply of ministers is sufficient" — despite its repeated underscoring of explosive population growth and the fact that, away from the eastern seaboard, churches may be 100 miles or more apart, and priests even

further. [Less than half of Arkansas' 75 county seats have churches, and some of those have no resident priest.] The suburban church is not to be encouraged.

Ministry for Tomorrow as a whole may be (indeed is) confused, self-contradictory, and fuzzy about the Faith of the Church, but there is nothing unclear about the conclusion: we are asked to set up a committee responsible only to the Presiding Bishop, one that will have broad and dictatorial powers vaguely defined, and be amply financed to begin the formation of a huge bureaucracy for the declared purpose of changing the Episcopal Church into something other than what it is now.

It is a shame that the reputable and worthwhile Episcopal Church Foundation, which supplied the cash for a much-needed study of seminaries, should have received a report which displays such a faulty understanding of the Church. Surely, no one who values the sacraments and who finds the altar a focus for his life could have written, or signed, the statement, "competition between small [fewer than 100 communicants] parishes and the congregations of other denominations perpetuates weakness, mediocrity, and false witness to the one faith . . . In most areas of the country, the Church has

enough places of worship that can be reached by automobile without too great hardship. The need is for stronger congregations and a more unified Christian witness rather than for the multiplication of churches."

The Church needs from its seminaries men who can build up the faith and manpower of its parishes and missions, large and small. To that end, the Church's priests need to know



God, the Faith, and themselves—in that order. Academic attainments and expertise in urban problems may be useful but in putting them first, the Pusey study has got its priorities wrong. Deputies to General Convention have much to consider in all too short a time, but they had better make the effort to read *Ministry for Tomorrow* and, as they do, ask themselves what it has to do with the Church and the parish in which notated) from the Bishop of Lexington's review in *The Living Church* (The book is published by Seabury Press, 815 Second Avenue, New York City 10017; \$3.95 in hardcovers, \$2.50 in paperback.)

FORTH & BACK

The natural setting inspired the architectural firm of Gordon, Drake and Patillo to create a campus with a sense of beauty and order matching that of the universe. It was accomplished through the selection of woodmold bricks and cypress shingle roofs for the buildings. — *Around the Diocese* [of Florida]

Simple, once you know how.

WE STILL NEED ACOLYTES.
THE RECTOR WILL TRAIN THEM
IF THEY WILL SPEAK TO HIM.

—A parish paper.

Or at least, wave.

St. (Blank)'s Parish, (Blank town), has to give away:

- 1 pulpit
- 1 lecturer
- 1 set of altar nails
- 1 large cross for outside mounting.

Call the vicar for more information.—A diocesan newsletter

Are they matched sets — the pulpit and lecturer, the nails and cross?

MINUTES OF THE ANNUAL PARISH MEETING: The Annual Meeting opened at 7:15 A.M. with a prayer for guidance . . . The Meeting adjourned at 9:10 P.M.

Guidance must been a long time coming.

No coffee hour this morning; instead, enjoy a hearty lumberjack breakfast in the new pariah house. Lots of good food, lots of good company.—A parish bulletin

Our Lord thought pariahs good company, too: keep up the good work!

In 1965 we used 83 reams of paper (41,500 sheets). During 1966 we used 136 reams or 68,000 sheets of paper — a good indication of the increase in the volume of work now being performed. —Report of a diocesan office to the diocesan convention

It's a good indication of the increased volume of something.


Members of the Altar Guild who will be away during the summer on the days of their duty should notify the Directress so that she can adjust her rooster.—A parish bulletin

So that she can get up early?

Evangelism is Christianity at work. The devil does not believe in evangelism.—A parish paper.

Wanna bet?

NEW ORLEANS TO OBSERVE RELIGION AND ALCOHOL DAY —Headline in the Diocese of Louisiana's Churchwork
Yippee!



ACCORDING TO—

● A professor of English: As compared with *Prayer Book Studies IV* (The Eucharistic Liturgy), the latest *Study XVII*, a revision of *IV*, displays a decline in learning, taste, and judgment that is nothing less than calamitous. Chapter II is one of the most miserable pieces of English prose published under such high auspices that I have ever seen. Its author is probably also responsible for the howler "mortal death" [*mortis* — death, so "mortal death" is literally "deadly death"] in the paraphrase of the Roman Requiem Preface. The Liturgy itself must have been composed by a committee of three; one of them a sentimentalist, another a man in a hurry, and the third somebody with an indiscriminate admiration for the Liturgy of St. John Chrysostom — and all three of them tone-deaf, and either ignorant of the history both of the English language and of Western Liturgies, or indifferent to them.

● A Washington, D. C., Churchwoman: "I have found a way to send TAD an extra dollar [she sent five dollars] painlessly: cancel a newspaper sub-

scription. I can no longer converse knowingly with friends on the subject of the latest muggings and rapes reported on page two of *The Post*, but you should see the gratified attention I command when I tell them how to get rid of moles in the garden by sinking sonorous beer bottles!"

● The Bishop of Llandaff (the Church in Wales): "It is well understood that bishops need to be reminded regularly that like the Apostles they are ignorant men."

● *The Canadian Churchman*: "The press release from last month's meeting of the General Commission on Union between the Anglican and United Churches called for speed and more speed. It will be of little value to the cause of Christian unity if a new burst of speed at the level of the commissions only increases the gap between the upper echelons and the grass roots of the two bodies."

● A university chaplain: "We say that the Catholic faith is universal; it is a pity we cannot convince Churchmen away from their home parishes — at school, on trips, or on holiday — that it is portable."

● The author of *A Study of History* (Arnold Toynbee): "Madison Avenue is a threat from the inside, and we are betrayed by what is false within. Pushing sales by advertising is propagating what Plato called 'the lie in the soul.' It is substituting the 'image' of things for the truth about them. It is, in fact, a campaign of subversion against intellectual honesty and moral integrity — the indispensable foundations of decent civilized life."—*Playboy*

● A Churchwoman: "My husband is taking our daughter and me to Hawaii for our twenty-fifth wedding anniversary. The travel folders suggest muumuus for daytime wear. I figured I could make one myself before I went and save about half the cost. Then I received my spring TAD and decided I didn't even need a muumuu, so I am sending on the muumuu money to you. Lots of luck — the holy kind."

● A TAD reader: "Since you seem to be in somewhat of a financial pinch, I think it might be a good time to re-evaluate the effectiveness of your present method of collecting yearly dollars from readers at birthday times. This happens to be the first time I have sent you money although I have been receiving and enjoying immensely *The Anglican Digest* for possibly three or four years. I recall many times thinking

to myself that I should and would send you \$1.00 at my birthday, but it seems that TAD apparently was not uppermost in my mind on my birthday, because I never remembered. For heaven's sake quit telling people to wait until their birthdays to send you their dollar when you need their dollar now. It's easy enough to push aside bills, but when the creditor actually encourages the practice by saying, "Wait until your birthday", and not even pressing the issue then, well, it's just

NO NONSENSE

"Organist and Choirmaster, experienced with men and boys and mixed choirs, will accept at no salary, any Winnipeg Anglican church with pipe organ in good condition. Must be sung services throughout, traditional ritual maintained with no interruption in service proper, from opening sentences to third collect, at which time green stamps or oranges, etc., may be handed out, or gimmicks of any other kind utilized. Absolute freedom to include service settings, choose hymns and tunes, and to retain or reject present choir members, and if necessary (as it so often is) to instruct the clergy in the proper rendering or intonation of sentences, collects, and eucharistic rites. There must be no restriction as to purchase of music. Interested choristers will be invited to attend a voice test interview."

—Advertisement in *The Communicator*, Winnipeg, Canada.

too easy to forget the whole thing — which is evidenced by your present lack of funds. I am disregarding your suggestion and sending you my dollar now rather than waiting until September."

● A college chaplain: "The Gospel is shocking. The Gospel is controversial. The Gospel is a scandal. The Gospel is an offense. If our proclamation of it lacks those qualities, we'd better look to our faithlessness in the matter."

● A Churchwoman: "I have a record of John Donne's sermons read by Herbert Marshall and play it quite frequently. [*Sermons of Donne*, TC 1051, \$5.95; Caedmon Records, Inc., 505 Eighth Avenue, New York 10018]. If ever I have heard sermons 'relevant to modern times' they are among them. Somewhere in them Donne says something about 'lukewarmness and temporizing to the dishonoring of thy name, to the weakening of thy cause, to the discouraging of thy servants . . .'" Honestly so much temporizing is going on that it does get pretty discouraging and weakening to Christians. When Nasser turned off the water line into the desert, parching his own soldiers just because maybe the Israeli soldiers might get some, too, I thought that it was just like Church leaders temporizing with the flow of the Holy Spirit in order to get

their best foot forward and be all relevant to the world. We don't need or want to be made relevant to present-day temporal temporizing: we're all in the soup as it is."

● A parish priest: "For months the Bishop was eager to have [our young man] study for Holy Orders. His tests and everything were excellent, and all went well until the final interview about two weeks ago. When Jack said that he looked upon the priesthood as an all-or-nothing response to a call from our Lord, the Bishop became visibly upset and suddenly reversed himself by telling Jack that he was taking the priesthood too seriously and that he should go out and 'get lost for a year.' The Bishop also said that it was more in line with 'healthy and sound thinking' to look upon the priesthood as a profession rather than a vocation. Jack left the room, and for forty minutes I actually pleaded with the Bishop not to destroy the young man's vocation. The Bishop finally gave in, but only on the condition that Jack get away from the people (I guess he meant me) who have filled him with 'outdated' theology. All of a sudden I felt like a stranger in the Household of Faith."

● A Jesuit priest: "Shortly before the end of World War II, as a million young Americans gathered in England for the

Normandy landings, I heard a London pastor say, 'The only Americans I could ever abide were the ones I had met.' Substitute *Negroes, Jews, Protestants, etc.*, for the word *Americans* in his statement and you will have something to think about."

● A college professor: "Some time I would like to write a little book called *The Art of Being a Heretic* in which I would point out gently that not everybody who wishes to be a heretic is qualified and that it takes real brains (not to speak of leadership) to be a successful and constructive heretic. There are people today who would like to be heretics and are making a fearful noise about it, but they just haven't got what it takes."

● A layman: "We must never tell a young man that something cannot be done; God has a way of finding somebody ignorant enough of the impossible to do it."

● A parish priest: "Perhaps a little less attention to schemes for sneaking an historic episcopate and priesthood into groups of Christian brethren who deny the need or even the value of episcopate and priesthood might release time and energy for following Christ's command: 'Go, teach.' Unless there is agreement as to what the Christian religion is, any unity of orders or organization is but a shallow

mockery and cannot give assurance that 'the world may believe' that God has sent His Son. It could be that the councils, creeds, the primitive Church were wrong; if so, we can scrap episcopate and priesthood; if not, we can do no better than 'Go, teach.' "

● *The Wall Street Journal*: An eighteen-month study reveals that the smut industry in California takes in at least \$19 million a year; an attorney for one publisher thinks that annual revenues may run as high as \$30 million. Eight major publishers in that state turn out a yearly average of 1.5 million copies of paperbacks (55 titles); four of the same firms publish 360 "girlie" and "nудie" magazines — half of the nation's output."

● *Mississippi's Church News*: *The Washington Post* reports that the controversial union movement gaining headway among some Roman Catholic and Episcopal clergymen has been dubbed the "National Association of Collared People."

● A parish priest: "Too many of our seminaries are sending forth young priests into the world who accept the standards of the world instead of the Church's. May God bless all those who keep the Faith."

● A lay woman: "God has made our independence from Him a greater wonder than our dependence on Him, and it is

n essential part of our obedience to Him that we should exercise fully His gift of liberty. The Word was not made flesh to do our thinking for us or to free us from hard, slow, frustrating, monotonous work. It was spoken instead to free us from the dis-integrity and despair that blind our eyes, paralyze our hands, and produce irresponsibility and death. We must be trained in freedom before we can take the difficult, final step of freely turning to God."

● A priest, in a report to a diocesan convention: "It is not by accident that, in the game of chess, bishops move on the diagonal."

● A priest, in his parish bulletin: "After twenty years in holy orders, your rector, you may be surprised to learn, is still paying a debt that he incurred in order to attend seminary."

● A laywoman: "How in the world can anyone 'discipline and train' a child 'in the way he should go' if he himself does not know as much about that way as he can find out? How many people realize that the only way a child can know what God is like is through his parents, that the only way God

can speak to your child is through what you do — or do not do? You are the only teacher who has the opportunity to teach your child at the age when the necessary impression can be made — before school."

● A Texas Churchwoman: "The Church (organization) and House of Bishops (phew!) have let us down in so many ways . . . Now, with all the COCU hogwash we have to read, I am almost sick I joined the Episcopal Church. In any case I do not intend to be homogenized."

● A collegiate teacher of history: "This is the beginning of the last half of the semester, and it is difficult to believe that there are only eight weeks of classes left. The students with poor grades are beginning to get nervous. So many people try to do things they ought not to try to do; and it is even more sad that in so many cases they do not realize it."

● A parish priest: "Polled the vestry last night: of twelve all but two claimed to be receiving TAD. (Many confessed not sending their birthday dollars.) Here are two bucks and the names and addresses for the missing subscriptions."



Knowledge of Holy Scripture and the works of the Fathers is indispensable to anyone who aspires to renew theology. The new should not abolish the old, it should perfect it.—Ignace Lepp

CORRECTION CORNER



"The English priest quoted in the spring TAD concerning the phrase in the marriage office 'til death do us part' has not got the meaning of the original quite right — witness Bishop Dowden, *The Workmanship of the Prayer Book*, London, 1899: '... we may recall how ingeniously the Revisers of 1661 dealt with the obsolete word *depart* (in the active sense "to separate") as it occurred in the Marriage Service. The sound of the familiar words was scarcely altered when "til death us depart" became "til death us do part." A few pages later, TAD has a garbled reference to 'the 1946 Oxford English Dictionary' — there is no such thing: what lies behind it undoubtedly is the fact that the OED (1884-1928; Supplement 1933) gives 1846 as the date of the earliest instance the editors found of the word *Anglicanism* in print."—Taddled from a letter

Canterbury College in Nassau is not the only Anglican liberal arts college to be affiliated with a Roman Catholic university: the Diocese of Huron's Canterbury College was set up in 1957 as part of the R.C. Assumption University, Windsor, Ontario. The association of Canterbury and Assumption continues, but both are now part of the University of Windsor. (See "Quarterwatch" in this issue.)

The synod of Whitby was held in 664, not 644. The north of England wanted to keep the Celtic Churches' own method of computing the date of Easter; the south, being nearer to Canterbury where St. Augustine landed in 597, wanted to follow the Roman way. Oswy, King of Northumbria, settled the Paschal Controversy by deciding in favor of the latter, and Theodore, Archbishop of Canterbury, imposed the Roman calculation on the whole of England in 669.

When the blushing budget of the Diocese of California (see city: San Francisco) was pruned by the new Bishop, the diocesan paper lost its editor but not, as TAD said in the spring, its life: *The Pacific Churchman* still appears — in less fancy but more readable form.

Another bishop to have been born in, lived in, and exercised his whole ministry in the same state and diocese is the IX Bishop of South Carolina (Albert Sidney Thomas, now in his 95th year and retired since 1943), who qualifies because he moved to Charleston the year before his native Columbia became the see city of the Diocese of Upper South Carolina when it was constituted in 1922. Further, he is a direct lineal descendant of the Rev. Samuel Thomas, first missionary to Carolina (third to the colonies) from the Society for the Propagation of the Gospel (SPG) who landed in Charleston in 1702. He also ordained to the priesthood the present Bishop of Upper South Carolina and his predecessor, as well as the Junior Suffragan Bishop of Long Island and the Suffragan Bishop of North Carolina.

The body of the late George Washington, Jr., son of the inventor of instant coffee, was buried from St. Peter's Church, Morristown, (Diocese of Newark), New Jersey, not Manhattan.

Other American composers heard in Westminster Abbey during its 900th anniversary festivals: Samuel Barber, Leo Sowerby, New Rorem, Richard Dirksen, David Koehring, Ronald Arnatt, and Cecil Effinger — all when Washington's Cathedral Choir went to London last spring.

PATTERN

THE Bishop of Melanesia (Province of New Zealand) owns a mariner's card and needs it, for his diocese of islands (which include the Solomons and the Torres), depends on its own fleet for transportation within its 750,000-square-mile area. The flagship is "The Southern Cross", a 100-ton vessel 85 feet long, which is used mostly by the Bishop and his two Melanesian suffragans (one of them is seasick almost every time out); the 55-foot "Badeley" is used for cargo, the 30-foot "Faubu Toomey" is the medical ship, and the 55-foot "Selwyn" sails in the distant New Hebrides.

The Diocese has 124 priests and deacons, 112 of whom are Melanesians, 840 catechists (they are paid up to \$14 a year), and 50 students in training to be catechists; there are also 55 members of the famous Melanesian Brotherhood with fifteen novices in training. (The Diocese has in addition four hospitals, two leper colonies, schools scattered all over the islands, a printing press, and many little ships.)

The Melanesian Brotherhood, whose headquarters are on Guadalcanal, is an organization close to the pattern of the New Testament. It was started in 1925 by Ini Kopuria; its members bind themselves by annual vows to abstain from marriage and other commitments and, after training, become wandering evangelists, visiting island after island. One 88-year-old priest (he has served in the Diocese 62 years) told me that during his eleven years of membership in the Brotherhood he had owned nothing but a singlet (something like a T-shirt) and a loin cloth, and yet, he said, "I felt that I owned the world." It all seems a long way (in the right direction) from our Western dependence on organization and possessions.

Melanesia may be one of the few dioceses in the Anglican Communion which actually needs a new cathedral church. The present one at Honiara consists of two war-surplus Quonset huts and is quite inadequate for the crowds of people who regularly attend Sunday and weekday services. The Cathedral

Chapter turned down one architect's scheme which would require \$112,000; it was felt that \$70,000 could do the job.

The refusal to be extravagant is typical of the Diocese and may have something to do with the joyful and contagious happiness of the place.—The Executive Officer of the Anglican Communion; taddled from *The Anglican* (Australia)

HOBBY

ONE OF the most rewarding hobbies is people. Being of use to others is more satisfying and refreshing than keeping goldfish, collecting stamps, or hitting balls. Perhaps you could —

Give a nearby elderly couple a weekly ride to the supermarket or a spin in the country.

Adopt a long-term patient in a hospital or nursing home and visit him fortnightly or monthly: the nurses can tell you who never has a visitor and whose relatives never call.

Most towns have people who are blind, deaf, or otherwise handicapped: you could befriend one of them, learn the special skills (sign language or whatever) needed to help.

Join the volunteers at a local hospital or even work at home: one blind woman of ninety has made surgical dressings every day for years. Hospitals use thousands of them.

Write letters to shut-ins, the friendless, and others whose days need brightening.

The list could be endless. In one way and another, most people can use help and most people can help. One warning before you make people your hobby: however: goldfish are replaceable, stamps are happy on the shelf, and golf will keep you busy — but people, especially the old and young, are terribly hurt by broken promises. Take on only what you can expect to do consistently for a year or more; your friend will be pleased if you can do more and may be spared the disappointment of your having to do less.—Taddled from *Church work* (Diocese of Louisiana)

NOVELTY

IF ANYONE tries to teach some doctrinal novelty which is not compatible with sound teaching (which we base on Christ's own words and which leads to Christlike living), then he is a conceited idiot! His mind is a morbid jumble of disputation and argument, things which lead to nothing but jealousy, quarreling, insults, and malicious innuendoes — continuous wrangling, in fact, among men of warped minds who have lost their real hold on the truth but hope to make some profit out of the Christian religion.—TIMOTHY 6:3 (Phillips)

VENERABLE

THE FIRST follower of St. Francis of Assisi (Feast Day: 4 October) was Bernard of Quintavalle, surnamed the Venerable. He was a wealthy merchant of Assisi who at first distrusted St. Francis, but, on being convinced of his sincerity, sold his own possessions for the good of the poor and submitted himself to the rule of poverty. After the death of St. Francis, he became head of the Franciscan Order. Dante says, in *Paradiso*, "that Venerable

Bernard first threw off his shoes and ran" to show by the eager running and the baring of the feet, the ardor with which the followers of St. Francis embraced poverty.—Taddled from Dorothy L. Sayers' commentary on *The Divine Comedy*. [Venerable is a title often used of persons of marked holiness (the Venerable Bede is an example) but who have not yet been officially declared saints; the title is nowadays also given to archdeacons.]

DEPARTMENTS

NO KIDDING

■ In the attractive "Registration Handbook" prepared for General Convention goes in Seattle, there is an abundance of information about meals, hotels, prices, tours, and the like, but not one word about where the Holy Communion is to be celebrated daily, or Morning and Evening Prayer said regularly.

■ Crime in the U.S.A. costs each family \$400 a year: \$21 billion for the whole country.

ALAS! POOR WORLD

■ "The World Day of Prayer was cancelled locally on account of the snow storm."—A parish bulletin

HEART GLAD

■ To observe two decades of having the same rector, St. George's Parish, Schenectady (Diocese of Albany), set up a Twentieth Anniversary Celebration Fund to be used for missions of the Church.

OH?

■ "We said . . . that 'For Roman Catholics and Orthodox Christians, [Confirmation] is one of the seven sacraments instituted by Christ; for Protestants it is a church-created rite.' Episcopalians were included under the general heading of Protestants . . ."—From a *Time* Editorial Office letter

COLD DAY

■ Often frozen over is Hell, a small village in the north of Norway, where travelers arriving by train see a large notice board announcing in Norwegian, "Goods Station at Hell": English-speaking tourists can easily misread it as, "God's Expedition to Hell." At the other end of the country, near Bergen, is a little holiday resort named Paradise; the trip from one place to the other is not so arduous as Dante pictured.

HE WHO HAS EARS . . .

■ What is the hippie saying? I have a hard time hearing him because I don't like him. I don't like his dirt and disorder, his sloppy way of dressing, his long hair and beard, his strange music, his taste in food and furniture, his art, any of it. Even so, he must be saying something. If I listen carefully, I think I hear him saying, "What is a man profited, if he shall gain the whole world, and lose his identity? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? for after all these things do the Christians seek . . ."—Taddled from a parish bulletin

PROBLEM

■ A society that expects a citizen to think what everyone else thinks, do what everyone else

does, and not to rock the boat by inquiring too deeply into the meaning of it all, is bound to believe that it has a youth problem. For the sake of the future, one can only pray that it really does have.—Taddled from *Coming of Age in America* by Edgar Z. Friedenberg

ABOUT TIME

■ The Diocese of Ohio has brought eighteen churches into being in the past ten years; whereas in the previous 28 years only one new church was established.

GOOD IDEA

■ In 1964, when the Bishop Coadjutor of Central New York pointed out that during the 25 years ending in 1956 there were 34,622 confirmations but that in the same period the number of communicants increased only 2,546, a committee was appointed to look into the matter; a two-year study suggested that 100 hours be considered the minimum standard for confirmation instructions and observed that the Lutherans give three years to the job.

ON THE BALL

■ In the twenty years that the present Rector of St. George's Parish, Schenectady, Diocese of Albany, New York, has been in office, twenty of his men have gone into the priesthood

VARIATIONS ON A SCHEME

[WAS A member of the Joint Commission that fashioned and presented to the 1961 General Convention the resolution which has led to the current Consultation on Church Union. It is therefore especially painful to have to oppose one of the resolutions which that Commission intends to present to General Convention in September.

Let me explain. In Dallas last year, the Consultation drew up a document, "Principles of Church Union" which it hopes will become a basis for a plan of union between the several Christian bodies involved. Among its resolutions, the Joint Commission has one which asks that General Convention commend the "Principles" to the Church for study. That is entirely right: we have done such a study in my diocese and I hope that we shall do much more.

In its very next resolution, however, the Joint Commission asks for authority to negotiate a plan of union based on those "Principles." I do not see how General Convention can grant

such a request until the Church has had time to study the documents and to say that the "Principles of Church Union" are in fact principles of Church union. Obviously, the Church must study before it can decide.

Further, the original resolution in 1961 instructed our delegates to provide all participants in the Consultation with copies of all documents passed by General Convention on the subject of Church union. That was done at the first meeting with representatives of the Methodists, Presbyterians, and United Church of Christ. Since then six other Churches have joined the Consultation, but I have just learned to my astonishment and horror that the new groups have not been presented with the documents.

That is a clear violation of the directive of General Convention: more significantly, in 1961 the Joint Commission itself wanted such instruction but somewhere along the line it has not only ceased to want it but has elected to ignore the mandate of its parent body. It is perhaps an occupational hazard,

but it does seem that the people on such commissions frequently get so carried away that they force the Church to repudiate them and thus bring a halt to fruitful and valuable discussions. [The documents not handed out to the new participants in the Consultation would have warned that just such a thing happened in 1946 when the General Convention rejected premature proposals to rush into union with the Presbyterians—Ed.]

I was strongly minded to give no address at all today, other than to greet you and to express my satisfaction with our diocesan life during the past year, but I feel I would have been remiss as your Bishop and Pastor not to speak to you on the matter. This diocese has not dragged its feet. I have asked for public prayers for the Consultation at every celebration of the Holy Communion and members of both the clergy and laity have taken part in our study plan. In this diocese, if you don't know, the fault is yours.

We yield to no one in our desire for Christian unity; we yield to no one in our prayers for it; we yield to no one in our willingness to work and sacrifice for it; but we yield to no one in insisting that there can be no unity of Christ's people on any foundation other than the one laid down in the New

Testament — the Apostolic faith, the Apostolic worship, and the Apostolic ministry.—Taddled from an address by the Bishop of Fond du Lac to the XCIII Council of his diocese

I AM NOT particularly interested in an "episcopalian doctrine of the Church" whatever that may mean, but I am concerned with the Catholic doctrine of the Church, which is simply a part of a whole Incarnational theology. The gulf between that and the theology of the Baptists, Independents and other Protestants, including many Conservative Evangelicals within the Church of England, is so deep that I do not really see how it is at present to be crossed. It seems to me much more honest and in the end more truly ecumenical to say so; meanwhile the history of the Church of England itself forbids despair.—The Bishop of Llandaff, the Church in Wales; taddled from a letter to *New Christian*

SO FAR there has been a tendency among those concerned for greater unity among Christians to dismiss anti-unity groups as part of some kind of lunatic fringe not to be taken too seriously. Anybody who now dismisses such opposition lightly is not being realistic, only romantic. The unity cause is entering a very difficult pe-

period, with a strong tide sometimes flowing in a wholly anti-ecumenical direction.

What must be done? First, the real reasons for the unity movement must be positively presented in a way ordinary Church people can understand, which the World Council of Churches publicity has so far failed to do. The people must realize that unity is more than an argument about bishops. It is really concerned with the kind of Church, ministry and structure that is needed to carry out the Christian mission today.

Second, unity must become a popular movement. At present it is the special activity of a few who turn up at all the conferences, speak and write in a jargon unrelated to ordinary people, even tend to adopt a superior style because they somehow feel that their own view is bound to be that of God. That may be true, but it should be assumed with caution and stated with consideration. The point is that, until the people see for themselves that the unity sought is indeed from God, unity will remain a semi-private concern. —Taddled from *The British Weekly*. Edinburgh

ALTHOUGH there is much talk of Christian unity, we know that such unity, in which all would be united in one Church, is very far off. Yet, if under the guidance and in

the power of the Holy Spirit the whole Christian world were eventually brought into such unity, there would have to be some governing body to guide the united Church in its work and maintain its faith.

Should a union of all Christians take place today it would include nearly a thousand million people, of whom half would have been baptized in the Roman Catholic Church. The Archbishop of Canterbury has said on the subject, "Given the solution of the major dogmatic difficulties — and that is a big presumption — unity could take the form of the Anglican Communion being in communion with Rome, having sufficient dogmatic agreement with Rome, accepting the Pope as the presiding bishop of all Christendom, but having its own liturgy and married clergy."

The problem as I see it has nothing to do with subjection or submission to the authority of Rome. The ultimate position of the Pope in relation to other bishops would depend upon what sort of Church emerged from the prayers and labors of Christian people.

There is no question of the Roman Catholic Church absorbing all other Christian Churches, but of the whole Christian world trying to re-discover and restore the one Church which Christ founded and which in the course of time

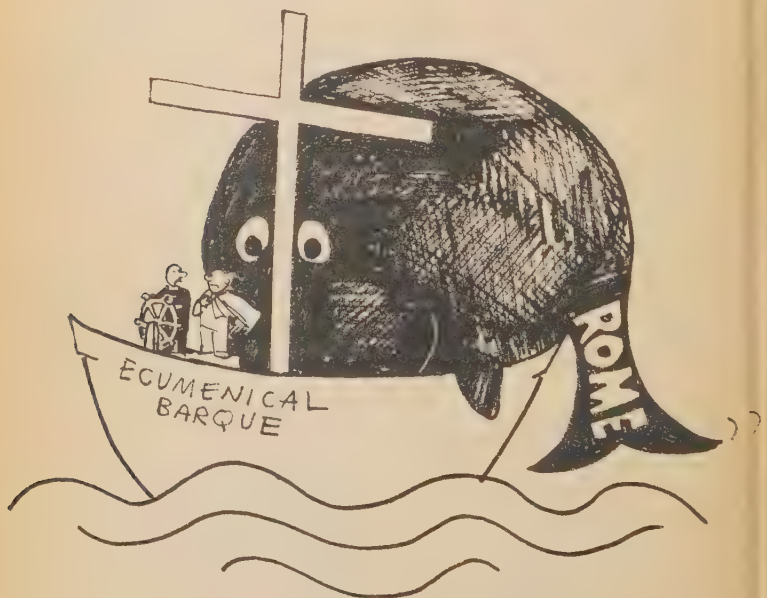
has become split up through man's sin and folly.

—The Bishop of Ripon; taddled from the Belfast *Sunday News*

WE HAVE watched and prayed as consultations on Christian unity have ebbed and flowed from one meeting to another. At General Convention this September, action could be taken which would begin the process of merger wherein we would lose our identity

as Episcopalians. On every side we keep hearing that to lose such identity is God's will. "Our destiny is to disappear," we are told. On one thing I am very certain: our destiny is to do the will of God.

Most of our members are converts from either inactivity in other churches or secularism, and are not anxious to return to something less expressive than the richness they have discovered in our ancient faith. —Taddled from a parish paper



"Funny — the boat doesn't handle the way it did before."

WE RECOMMEND

▶ To anybody flying from Australia to Singapore: Take a good look at your luggage tags before you leave the airport. When the Bishop of Carpentaria arrived in the United States to fulfill some engagements, he was not a little embarrassed to find, in San Francisco when his two pieces of luggage were placed in his host's car, that each one was tagged FIRST CLASS SIN.

▶ To any woman of the Church. When you call on a newcomer to your parish, tactfully inquire of the lady of the house if she uses regularly the United Thank Offering Blue Box — not one of those defeat-the-purpose envelopes, but a box; if she doesn't, tell her that you'll see that she gets one. When you get home call the UTO Chairwoman so that she herself may call and leave one with the newcomer. You two oldtimers can get in a lot of visiting with the newcomer and make her feel wanted by and at home in the family's new parish. If your rector has the good sense to give addresses of newcomers in his parish bulletin, you won't have to ask for directions.

▶ To deputies to the forthcoming General Convention, a full reading of *Realistic Reflections on Church Union*, recently mailed to you by the Episcopal Committee for Promoting Unity. The 64-page booklet is the work of seven scholars: five Anglicans (four priests and one bishop), one Jesuit, and one Presbyterian. It advances some unexpected conclusions — chiefly, that *Principles of Church Union*, the working plan of the Consultation on Church Union (COCU) which will be brought before the General Convention, is not nearly ecumenical enough. One new and promising idea is offered, that the Consultation first devise, not a plan of union, but a common form of ordination to be used by the participating Churches, so that when the time is ripe, the ministry would be a common ground instead of the present stumbling block. The authors have many kind words for the *Principles* but find serious enough flaws in them to advise further careful study rather than hasty action. Extra copies will be available at Seattle and may be had now from Argus-Greenwood, 1031 Broadway, Albany, New York,

for 25 cents: parishes studying *Principles* ought to put *Reflections* into their members hands as well.

♦ To everybody who likes a wide-ranging ramble in the fields of religion or culture, *Christianity and the Arts* by Donald Whittle, who, in 23 well-chosen illustrations and 150 pages, considers the Christian content of painting, architecture, music, fiction, poetry, drama, and films, and manages to quote from and make useful comments on a goodly number of works. He has to be selective (much space is given to T.S. Eliot and William Golding), but his book was suggested by discussions with a lively group of students and so speaks directly to many current interests. At only \$1.50, Mr. Whittle's paperback is a bargain for both individual readers and parish study groups. Published by Fortress Press, 2900 Queen Lane, Philadelphia 19129.

♦ As a \$3.95 Christmas card, *A Wreath of Christmas Legends* by Phyllis McGinley, a retelling in neat and well-crafted verse of fifteen traditional Nativity stories — how the robin got his red breast, the holly its red berries, how the animals speak on Christmas Eve, etc. — entirely pleasant stuff: "That child whom Christmas captures / Grows beautiful and wise, / Possessor all his days of arts and raptures / And heaven-daz-

zled eyes." Published by Macmillan, 866 Third Avenue, New York City 10022.

♦ *The Faith of Men*, meditations on themes of Teilhard de Chardin, the last book written by the late French priest and psychologist, Ignace Lepp, who came fresh to the Christian faith when he decided that his six-year dedication to Communism had been working against, not for, the human spirit. (His switch gave no comfort to Capitalism: his denunciation of Communism was that it was a kind of super-Capitalism. He is against collectivism, ardently for community.) *The Faith of Men*, however, is not about politics or even about the philosophy of Fr. Lepp's friend and mentor, Teilhard; it is a burst of praise for the glory of Creation and thanksgiving for man's privilege of taking part in it, illuminating the mysteries of the Trinity, the Eucharist, and everyday living along the way. Fr. Lepp not only discusses love and faith but exemplifies them as well. Published by the Macmillan Company, 866 Third Avenue, New York City 10022 at \$3.95.

♦ To anybody looking for a good way to spread a gift among the Church's colleges, writing to Mr. Arthur Ben Chitty, President of the Association of Episcopal Colleges, 815 Second Avenue, New York City 10017, for information

Although it has an office in the Church Center, the A.E.C. has no ties with the Executive Council; it is strictly on its own. The eight colleges went together to see what they could do to help each other and are doing a fine job.

An enchanting and satisfying account of life at the turn of the century, *To Be Young Was Very Heaven*, selections from the diaries of Marian Lawrence Peabody, written between 1888 and 1906 and recently arranged with unobtrusive comment by the lady herself. It was a golden time for many people and Miss Lawrence (the book ends with her marriage to a cousin, Harold Peabody, who died in 1961) was well-placed

to savour it: her father was VII Bishop of Massachusetts, a man of world stature. Traveling with him she visited Europe, was house-guest of two Archbishops of Canterbury, took in the Chicago World's Fair in 1893, rode J.P. Morgan's private train to the 1901 General Convention in San Francisco, toured the South, and met or saw almost everyone of note: she wrote a splendid description of an overnight stay in their Cambridge home by President Theodore Roosevelt. All is not euphoria and glitter, however: over the most privileged lives hung a threat of disease and disaster almost unknown today, and enough is told of Miss Lawrence's work among sailors and immigrants' children to show that life for the poor was far from heaven. Questioning and introspection were not yet fashionable, but Miss Lawrence recorded the good and bad around her and did much in a practical way to help. She seems an entirely admirable person and, when the book is too-soon over after 366 pages, it is good to know that she is still around, alert and outgoing in her 93rd year. (Published by Houghton-Mifflin, Two Park Street, Boston 02107, at \$6.)

◆ Ordering any books here recommended from the nearest competent bookseller. TAD gives the publishers' addresses because there are so few book stores

From Marian Lawrence's diary, 23 May 1904: *Baby is five years old and we must not call him "Baby" anymore. When he was asked the usual silly questions the other day, "What are you going to be when you grow up?" he sighed and replied, "Oh, I suppose I'll have to be a bishop!"*

"Baby was right: he is now senior Suffragan Bishop in Massachusetts; moreover, his older brother was III Bishop of Western Massachusetts and his brother-in-law succeeded his father as VIII Bishop of Massachusetts. The Director and Librarian of the Boston Athenaeum rightly said the episcopacy has been a positive occupation hazard in the Lawrence family.

about, but if your town, parish, or nearby seminary has a genuine set up (even if it has to push greeting cards and souvenirs to make a living) cherish it and trade with it — the proprietor needs and deserves all the help he can get.

♦ To those who need a simple guide to the worship, sacraments, and style of life set forth by the Prayer Book, *A Companion to the Book of Common Prayer* by the Rev'd Herbert Waddams, Canon of Canterbury. It tells in a few words what is done and what is meant; the new or prospective Churchman will welcome it particularly for telling him what to do (" . . . Wait until the next person has received the chalice, then rise and return to your seat . . ."). The instruction is based on the English Prayer Book, but a table at the end compares its contents with the American and Canadian ones. Published by Mowbrays and available in the States from Morehouse-Barlow, 14 East 41st Street, New York City 10017 at \$2.25.

♦ To the Standing Liturgical Commission: When you revise your *Prayer Book Studies XVI* (Collects, Epistles, and Gospels for the Lesser Feasts and Fasts), please find a collect really suited to St. Augustine of Canterbury's Day, 26 May. The present one is (*italics ours*), "Almighty God, who in thy providence didst

choose thy servant Augustine to be an apostle to the people of England, to bring those who were *wandering in darkness and error to the true light and knowledge of thee*: Grant us so to walk in that light, that we may come at last to the light of everlasting life; through the merits of Jesus Christ thy Son our Lord." Almost every Churchman has been told in his confirmation instructions that when the Council of Arles met in 314 three English bishops were present, and that where St. Augustine reached Britain in 597 he found the Church already there. Remember also St. Alban (22 June), Britain's first martyr (304), St. Ninian (16 September), fifth century Apostle to Scotland, St. Patrick (17 March), son of a British deacon and grandson of a priest, who was consecrated in 432 as bishop for work in Ireland, and St. Columba (9 June), Abbot of Iona, who died the same year that St. Augustine and his fellow monks landed in Kent. To call such people saints and then to say that the British were "wandering in darkness and error" and that St. Augustine brought them "to the true light and knowledge of [God]" is to put forward an inaccuracy. The Church in Britain may not have been greatly organized (in these present days it seems that the Church can do nothing unless


it is "organized"), but the Church was there before St. Augustine arrived. Please see if you can't come up with a collect fitting and proper for St. Augustine's Day.

To parish libraries and everybody with \$10 worth of interest in art, *2,000 Years of Christian Art* by Eric Newton, the late and respected critic for England's [Manchester] *Guardian* newspaper, and William Neil, the well-known Biblical scholar. As Mr. Newton wrote, the book is "concerned less with the progress of art than with its relationship to Christianity. As art became increasingly concern-

ed with the nature of the visible world, a dangerous moment arrived when the inner meaning of the Christian religion was obscured by all kinds of interests that had no bearing on religion itself. What the art critic must regard as the very climax of artistic achievement will not necessarily be also the climax of religious expression." Mr. Newton demonstrates what he means through 217 illustrations (most of them serving their purpose admirably in black-and-white); his choice and comments are not only stimulating in themselves but also offer a short-course in dis-

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criminating between communications of spiritual reality and merely secular works with religious subjects. He points out that Rembrandt could paint a study of a carpenter, his peasant wife, and their little son that, despite the Dutch setting, is charged unmistakably with the mystery of the Holy Family; where Rubens doing a similar scene with nearly equal skill might as well have called it "Portrait of the Artist and His Family." Every priest or vestryman engaged in securing art for the church ought to give the book careful study. Readers may not agree with all the

opinions expressed (TAD thinks less of Coventry's new cathedral church than do the authors, despite its fine St. Michael by Sir Jacob Epstein and John Hutton's splendid dancing angels on the glass west screen), but they will get a clear idea of what is at stake and why much religious art is stillborn. William Neil contributes alternate chapters filling in the churchly background of the pictures (and offers a few perceptive layman's observations on them as well) so that the book covers from one useful point of view the historical, theological, and cultural development of twenty



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- ☐ I'd rather wait and have as my first "Book-of-the-Season," *Vatican Observed: for Anglicans*, by John Moorman, Bishop of Ripon, which will be distributed by the EBC in September, at the special price of \$3.95, plus 15c postage.
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FOR NEW BOOK CLUB MEMBERS ONLY

centuries of the Church — a satisfying, instructive, and enlivening work. Published by Harper and Row, 49 East 33rd Street, New York City 10016, \$9.95.

To preachers: *A Reading of Luke's Gospel* by D.W. Leverley Ford; the author has produced chunks of the *New English Bible*, chosen a text, and provided an explication that often amounts to a sermon outline. The treatment is uneven and on a lighter level altogether than William Temple's *Readings in St. John's Gospel* (only the titles are similar). It should, however, be a help in preparing sermons — and those who have that job (particularly lay readers) need all the help they can get. Published by Lippincott, East Washington Square, Philadelphia 19105; \$4.95.

As a children's story about the boyhood of our Lord and as an introduction to the Jewish setting of the Gospels, *Yeshu, Called Jesus*, by Claire Huchet Bishop. Mrs. Bishop has drawn on recent scholarship to picture what Jesus' young life may have been like — his country surroundings, his family life, his daily work, his games, his Jewish religious education, and his commemoration of the solemn and happy festivals. The facts are as thick as fruit in a Christmas cake and as well worked into the whole: the

writing is strong and full of wonder, as are the evocative drawings by David Bolognese. It is made for reading aloud — the sound of the words provides background music to their meaning. Never claiming too much and never sentimental, the book builds both understanding of the Christian faith and appreciation of its Jewish heritage. Published by Farrar, Straus & Giroux, 19 Union Square West, New York City 10003, at \$3.50.

♦ *Augustine of Hippo* by Peter Brown, as a successful study of the course and quality of the life of the Father of the Christian West. It draws not only on the familiar *Confessions* but on the later writings, letters, and sermons to present an "inner biography". It is a detailed and scholarly work, but not difficult reading — Mr. Brown avoids both dull routine and dizzy theological speculation in order to portray the subtle development of character in a turbulent age. St. Augustine and his contemporaries emerge as real and understandable people, despite the great differences between their circumstances and our own. The fourth century does have some familiar aspects — the Pelagians thought then as some do now that man had come of age and had no need of God to better himself (but their "new morality" was a strict Puritanism in revolt

against the lax standards of the day); and St. Augustine's psychology can sound up-to-date: "I have often observed this fact of human behavior, that, with certain people, when sexuality is repressed, avarice seems to grow in its place." He could also seem harshly primitive. He fought heresy with arguments that were sometimes calculated to be effective rather than fair, and he backed them up with police-state tactics. (He had been a member of a heretical sect himself in his youth.) His view of the relationship between men and women seems to have been soured by a dominating mother and a too-early marriage — far from having indulged in riotous living, Augustine entered a respectable "second-class" marriage when he was seventeen and lived with his concubine faithfully if rather joylessly for fifteen years. Later he wrote, "If it was company and good conversation that Adam needed, it would have been much better arranged to have two men together as friends, not a man and a woman," and "Whether it is in a wife or a mother, it is still Eve the temptress that we must beware of in any woman." That side of his thought (along with some unpleasant anti-Semitism) is prominent in the recent *Selected Sermons of St. Augustine*, a collection of thirty representative addresses newly-trans-

Are
you
one
who
says
to
himself,
"It's
only a
dollar—
TAD
will
never
miss
mine?"
Sorry,
friend,
but
you
could
not
be
more
wrong.
In
any
case
HAPPY
BIRTHDAY!

ted by Quincy Howe, Jr. Readers of Mr. Brown's biography will be able to put them into perspective, but some of them (particularly the first, in the All-Powerful Love of God) are still so pertinent that we hope Mr. Howe sometime will make a selection less representative but more entirely editing to present-day Christians. In spite of his blind-spots, St. Augustine has a lot to say to citizens of the western world he did so much to shape. (*Augustine of Hippo* is published by the University of California Press, Berkeley, CA 94720, at \$10.; *Selected Sermons* is published by Holt, Rinehart and Winston, 383 Madison Ave., New York City 10017, at \$6.) *The Viet-Nam War: Christian Perspectives*, because the viewpoints are indeed plural. Some of the sermons collected in the book (edited by the Rev'd Michael Hamilton, a Canon of the Cathedral Church of St. Peter and St. Paul, Washington, D.C., where many of the sermons were preached), support American policy (one suggests, "We have wasted our substance in riotous moralizing") and some are urgently critical; some offer first-hand evidence (the Right Rev'd Ambrose Reeves, formerly Bishop of Johannesburg, now assistant to the Bishop of Chichester, recently visited North Viet-Nam) and some give thoughtful per-

spective (Canon Jean-Marie Aubert, a Roman Catholic priest in Paris, on the French responsibility for the present situation). Churchmen of any opinion or none ought to digest all eleven addresses, especially the ones least agreeable to them. (Published by Eerdmans, 255 Jefferson Avenue S.E., Grand Rapids, Michigan 49502, at \$3.50 in cloth and \$1.65 in paper covers.)



BELL

THE BELL was cast in Malaga in 1633 for use in a Spanish convent, where it rang out for two hundred years. When the Spanish government confiscated much of the Church's holdings in 1833, the Malaga bell was one of a hundred sent to New York City to be sold at auction. A Lebanon, Ohio, merchant bought it for \$147 and had it shipped home where later the bell found a place in the tower of the new Presbyterian church; when some 40 years later the Church of God people bought the building, the bell went with it. Recently the Diocese of Southern Ohio formed a congregation in Lebanon; the 75-year-old church building was acquired, remodelled, and named after St. Patrick. The Malaga bell, now over 333 years old, is ringing out again.

ANGLES

GIFTS of property to ecclesiastical and charitable institutions are tax-deductible on the same basis as cash gifts (up to 30% of your income), but may result in better tax benefits.

If, in order to give money to the Church, you sell fifty shares of XYZ stock which cost you \$400 but are now worth \$1,000, you will get a \$1,000 deduction (assuming it is within the limits), but you also will have to pay a capital gains tax on the \$600 profit. If the Church sells the stock, it collects the full \$1,000 but pays no tax. That also is why, if you are in a bracket high enough, you may be better off to deed property instead of selling it and keeping the proceeds.

If you are a businessman, farmer, or the like, you can contribute your merchandise to the Church and deduct the lowest normal selling price as your contribution. If you head a corporation which generally gives, say, \$10,000 a year to charities, that amount in cash will save \$4,800 in taxes, leaving an after-tax or out-of-pocket cost of \$5,200 for the contribution. If, instead, you were to contribute merchandise which would sell for \$10,000 but which cost you only \$6,000, your corporation would get the same \$10,000 charitable deduc-

tion, but its out-of-pocket cost would be only \$1,200 — \$6,000 cost of merchandise less the same \$4,800 tax saving.—Taddled from a copyright article by Sylvia Porter in the Church Divinity School of the Pacific *Times*

ANGELS

ANGELS ARE pictured with harps because their chief occupation is praising God, and the harp symbolizes praise; and "We paint angels with wings, because they bear God's message, and proclaim his laws." The quotation is from John Donne, who also wrote of angels: "They are creatures that have not so much of a body as flesh is, as froth is, as vapor is, as a sigh is, and yet, with a touch, they shall moulder a rock into lesser atoms than the sand that it stands upon; and a millstone into smaller flour than it grinds. They are creatures made, and yet not a minute older now than they were first made if they were made before all measure of time began; nor, if they were made in the beginning of time, and now be six thousand years old, have they one wrinkle of age in their face or one sob of weariness in their lungs . . ."

—A parish bulletin



Humility is a bit like humor: if you think you've got it, you probably haven't.

A SUMMARY OF THE FAITH

Part V in a series of reprints from a book of the same name, by the Rev'd C. B. Moss. Copyright by the EBC.

GRACE AND THE SACRAMENTS

We can do nothing good without the help of God. Grace is what we call that help, and it comes to us by the kindness of God. The Holy Ghost works in our hearts, and when we speak of grace we mean that the Holy Ghost is working in us. The Holy Ghost uses things that we can see to show us that He has given us His power. He also works secretly in us, but we cannot always feel His power although we know that it is there. The things that we can see, and that tell us that the Holy Ghost's power has been given to us, and through which that power is given, are called sacraments.

In every sacrament there are two parts: the outward sign and the inward grace. In the outward sign there is always something done that we can see, and something said that we can hear: both are necessary; but unless what is said and what is done are both right, we cannot be certain that the power which God has promised will be given.

Everybody who has received the outward sign has received the power of God, but unless he has repentance and faith, he will not be able to use the power; it may even do him harm. God the Holy Ghost cannot help anybody who is living in unrepented sin, or who does not believe in the power and the love of God.

Repentance has three parts, all of which are necessary. The first part is sorrow for sin, or contrition, because sin hurts God who loves us. The second part is confession of sin: either to God in private, or to the priest to whom God has given the power to forgive sins, or when it is a grave

Rom. 6.14
Phil. 2.13
Rom. 8.14
Acts 2.3
St. John 3.8
Acts 10.45
2 Tim. 1.6
Rom. 15.19

Titus 3.5

Rom. 6.3
Acts 2.38
Rev. 5.2
Heb. 11.6
Heb. 10.26
Heb. 3.19
1 Cor. 11.29

St. Matt. 11.20
Heb. 6.1
St. Luke 22.62
2 Cor. 7.9
1 St. John 1.9
Dan. 9.4
St. John 20.23

Josh. 7.19
St. John 8.11

sin known to the Church, to other members of Christ's Body. Without confessing our sins, we cannot be forgiven. The third part of repentance is amendment, that is, to conquer the sin and commit it no more.

1 *Cor.* 6.11
Acts 16.15
Acts 19.2
Acts 20.28
 1 *St. Pet.* 4.17
St. Matt. 26.24

Some sacraments (Baptism, Confirmation and Ordination), besides giving us God's power, give us a certain rank in the Church. Sin is much worse in a baptized person than if he were not baptized. The higher our rank in the Church, the more terrible our sins, and the more severely we shall be judged.

BAPTISM AND CONFIRMATION

Acts 2.38
Acts 8.17
Acts 19.2
St. John 3.5
St. Matt. 28.19
St. Matt. 16.16
St. John 3.5

Baptism is the sacrament by which we are made members of the Church; Confirmation is the sacrament by which we are admitted to full privileges in the Church. Nobody can be confirmed until he has been baptized; no person is a Christian until he has been baptized. Our Lord Jesus Christ said: Go and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; and, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

1 *St. John* 5.8
St. Matt. 28.19
Acts 8.38

The outward sign of Baptism is water: the person who is baptized must either be dipped in water, or have water poured on his head, with the words, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost," being said. The proper person to baptize is a priest or deacon; but in an emergency any Christian may baptize.

1 *Cor.* 1.14
Acts 16.33
St. John 13.10

Every Christian ought to know how to baptize, so that, if he finds anyone dying who wants to be baptized, he may baptize him. Any person of any age may be baptized. No one can be baptized more than once. It is a sin to pretend to baptize anyone who has already been baptized.

Acts 2.38
Acts 12.16
Col. 2.12
St. John 3.5
Titus 3.5

The gift of God which is given in Baptism is the forgiveness of sins, new birth, and membership in the Church. When we are baptized, we receive all that our Lord died to win for us: we

become members of Christ's Body, children of God, and inheritors of the kingdom of Heaven. Everyone who is baptized must have repentance and faith in his heart. If he has not, the gifts of God in Baptism will do him no good.

Acts 2.38
Acts 16.31

Confirmation is the gift of the Holy Ghost by the laying on of the hands of the bishop with the prayer of the Church. Confirmation makes us full members of the Church, and gives us the right to receive Holy Communion.

Acts 1.8
Acts 8.17
Acts 19.6

The seven-fold gift which the Holy Ghost gives us in Confirmation consists of Wisdom, Knowledge, Counsel, Understanding, Spiritual Strength, Godliness, and Holy Fear.

Heb. 6.2
Isa. 11.2

At Confirmation we renew the promises which we made, or which were made for us, at our baptism to renounce the Devil, to believe the Creed, and to obey the Commandments.

St. James 4.7
Heb. 11.39
St. John 14.15

A Prayer to be used before and during the General Convention, Meeting, by the grace of God, in Seattle, Washington, 17-27 September A.D. 1967

O LORD God, the Father of lights and the fountain of all wisdom, who hast promised, through thy Son Jesus Christ, to be with thy Church to the end of the world: We humbly beseech thee with thy favour to behold the Bishops, Priests, and People, who are about to assemble and take counsel together [*who are now assembled and taking counsel together*] in thy Name and Presence. Mercifully grant that thy Holy Spirit may rest upon them, enlighten, and guide them; and that all their consultations may be prospered to the advancement of thy honour and glory, and the welfare of thy holy Church. Lead them and us into all truth; that so thy Church may evermore hold fast and abide in the Apostolic and true Catholic faith, and serve thee without fear in pureness of worship and life, according to thy holy will; through Jesus Christ our Lord and Saviour. *Amen.* (Adapted from the Prayer Book of the Church of Ireland)



PRAYERS



MINDFUL of the Church's bidding to "pray for the ministers of God's Holy Word and Sacraments; [and herein more especially] for Bishops, that they may minister faithfully and wisely the discipline of Christ", the following named Chief Pastors, who hold jurisdiction under the American Church and whose anniversaries of consecration occur in the next three months, are all commended to the prayers of the faithful. (Remove the two pages and keep in Prayer Book.)

SEPTEMBER

- 8 Robert Fisher Gibson Jr. (18th) X Bishop of Virginia
- 9 William Fred Gates Jr. (1st) Junior Suffragan of Tennessee
- 15 William Paul Barnds (1st) Junior Suffragan of Dallas
- 16 David Shepherd Rose (9th) Bishop Coadjutor of Southern Virginia
- 18 John Adams Pinckney (4th) IV Bishop of Upper South Carolina
- 20 Francis William Lickfield (9th) V Bishop of Quincy
- 21 Charles Avery Mason (21st) III Bishop of Dallas
- Scott Field Bailey (3rd) Junior Suffragan of Texas
- 24 Everett Holland Jones (24th) III Bishop of West Texas
- 29 Alfred Lothian Banyard (22nd) IX Bishop of New Jersey
- Matthew George Henry (19th) III Bishop of Western North Carolina
- Gerald Francis Burrill (17th) VIII Bishop of Chicago
- William S. Thomas Jr. (14th) Suffragan of Pittsburgh
- Joseph Summerville Minnis (13th) VI Bishop of Colorado
- James Winchester Montgomery (5th) Bishop Coadjutor of Chicago
- Chauncie Kilmer Myers (3rd) VI Bishop of California
- Robert Clafin Rusack (3rd) Suffragan of Los Angeles
- 30 Archie Henry Crowley (13th) Suffragan Bishop of Michigan

OCTOBER

- 1 Iveson Batchelor Noland (15th) Bishop Coadjutor of Louisiana
- Albert Arthur Chambers (5th) VII Bishop of Springfield
- George Rhys Selway (3rd) V Bishop of Northern Michigan
- 4 Edward Hamilton West (19th) V Bishop of Florida
- 5 Thomas Henry Wright (22nd) IV Bishop of East Carolina
- Robert Raymond Brown (12th) VI Bishop of Arkansas
- 13 Dean Theodore Stevenson (1st) IV Bishop of Harrisburg
- 18 John Elbridge Hines (22nd) XXII Presiding Bishop
- 19 Dillard Houston Brown Jr. (6th) IX Bishop of Liberia

- 20 Albert Rhett Stuart (13th) VI Bishop of Georgia
- 21 Robert Bruce Hall (1st) Bishop Coadjutor of Virginia
- 24 William Robert Moody (22nd) III Bishop of Lexington
- 27 Charles James Kinsolving III (14th) II Bishop of New Mexico & S.W. Texas
- Robert Lionne DeWitt (7th) XII Bishop of Pennsylvania
- 28 Horace William Baden Donegan (20th) XII Bishop of New York
- John Brooke Mosley (14th) VI Bishop of Delaware
- John Maury Allin (6th) VI Bishop of Mississippi
- 30 Chandler Winfield Sterling (11th) V Bishop of Montana

NOVEMBER

- 2 Winslow Robert Chilton Powell (16th) II Bishop of Oklahoma
- 3 Frederic Cunningham Lawrence (11th) Senior Suffragan of Massachusetts
- 11 Roger Wilson Blanchard (9th) V Bishop of Southern Ohio
- 12 Walter Henry Gray (27th) VII Bishop of Connecticut
- 14 Joseph Warren Hutchens (6th) Junior Suffragan of Connecticut
- 16 Nelson Marigold Burroughs (18th) VII Bishop of Ohio
- 26 Lane Wickham Barton (21st) Missionary Bishop of Eastern Oregon
- 30 Edwin Burton Thayer (7th) Suffragan of Colorado
- Francisco Reus-Froylan (3rd) Missionary Bishop of Puerto Rico

O MOST merciful Father, we beseech thee to bless thy *servant*, N.N., and to send thy grace upon *him*, that *he* may faithfully and diligently execute the Office whereunto *he was* called and consecrated, to the edifying of thy Church, and to the honor, praise, and glory of thy holy Name; through Jesus Christ our Lord. *Amen.*

PRACTICAL REASONS

CIVILIZATION has its price, and the price is to a large degree sexual inhibition. Our present difficulty is that we want to raise our children in greater sexual freedom and at the same time we want them to keep doing as well academically as when all their inhibited energy was available for learning. We want our children to be natural about sex but not to marry until they are eighteen or twenty. We cannot have it both ways. Either energy is dammed up and is available for other

pursuits, or an immediate discharge is permitted and it is not available. It would be very nice to have more sexual freedom and also preserve the cultural achievement that goes with inhibition, but absolute sexual freedom is incompatible with a high culture. The unsolved problem is to find the right degree of repression, one that doesn't cripple the person but allows the culture we cherish to continue and to develop.—A child psychologist; taddled from *Ladies' Home Journal*

MEET AND TIGHT

The only entertainment that met the budget of an aged Scot during his visit to London was a Salvation Army concert — admission free. His way out of the hall, however, was blocked by the collection plate of a young Salvationist who asked, "Will you give a shilling to God, Sir?" The Scot asked sharply, "How old are you?" and receiving the puzzled reply, "Twenty-two," brushed on past with, "Well, I'm eighty-five and since I will be seeing Him before you, I'll give it to Him myself."—*The Barrackpore* (Church of India) *News Letter*

MY OWN

When my 4-year-old daughter was visiting her grandparents for the first time, she sobbed when she was put to bed because she was afraid of the dark and wanted to go home. Her granny reminded her, "You don't have a light at home, do you, Darling?" "No," she replied, "but there it's my own dark."—A parish paper

HOPE

The Rector has been invited to attend one of the conferences to be held at the College of Preachers [Washington, D.C.]. We can hope that the quality of the preaching in this parish will be given a boost.—A parish paper

PRECAUTION

Recovering from an operation, a patient asked his doctor why all the blinds were drawn. The doctor replied, "Well, you see, there's a fire across the street and I didn't want you to wake up and think that the operation had been a failure."—A parish bulletin

RE-RUN

The Bishop of Chicago assumed when he was confirming at Christ Church, Waukegan, on Low Sunday, that most members of the congregation would have been in church the week before when he preached his Easter sermon on radio and television, and so he thriftily repeated it: he was told by several people, however, "You sounded better the second time around."

TRUTH

At both 9:10 and 11 o'clock Church Schools, our 125 choristers will fake a joyful noise unto the Lord.—A parish bulletin.

AT LAST

After being Warden for nine years and a member of the Vestry for over forty years Mr. * * * announced that he felt the time had come when he should give way to a younger man. Members of the outgoing Vestry were already aware of it.—A Diocesan magazine

RESPONSE

WHEN all the arguments, gimmicks, and debunking have been tried, it is the pastoral, day-to-day work of the ordinary parish priest in caring for and loving his people that in the end will "rouse the careless and recover the fallen."

The parish priest, as one charged with the "cure of souls", has a duty to be seen by his parishioners to be disciplined and faithful in prayer and sacrament. If, in every parish, Morning and Evening Prayer were said daily, and the Holy Eucharist offered daily, and time spent in meditation, the spiritual temperature in this land might be very different. I was persuaded in former days, when working as a personnel manager of a group of heavy engineering companies, that management and men expect a priest to be wholly identified with his calling — to be a man who is disciplined, loyal and devoted to his Lord.

Trying to be "with it" or "one of the boys" simply does not work. If only the Church stopped apologizing, continually harping on finance, and denigrating the sacred ministry, if her clergy returned to the disciplined life of prayer and sacrament, proclaiming the Gospel, and having a real pastoral concern for souls, we might find

not only a return to the "faith of our fathers," but also that young men would more readily respond to the call to serve in the most wonderful, exciting, and glorious vocation in the world: to be simply a faithful parish priest.—Taddled from a letter in the *Church Times*

BURIALS

✠ Basil Rathbone, 75, suave South African-born and English-educated actor whose clipped style of speaking won him distinction in the theatre, radio, cinema, and television, and whose craggy profile made him best remembered by at least two generations of movie-goers as Sherlock Holmes, a role he played in sixteen motion pictures; from St. James' Church, Manhattan.

✠ Linden Husted Morehouse, 67, who in 1917 joined the distinguished publishing firm founded by his grandfather in 1878 (like some other members of the family, he went there instead of to seminary) and successively became Vice-President (1925), President (1932), and Chairman of the Board (1964) before failing health forced him to retire in 1965 (his younger cousin, Clifford Phelps Morehouse, Presi-

dent of General Convention's House of Deputies, succeeded him in all positions in the company, now called Morehouse-Barlow); and who was from 1947 to 1955 Editor of *The Living Church Annual* (the name was changed to *Episcopal Church Annual* when the firm gave up *The Living Church* magazine); from St. Thomas' Church, Mamaroneck, Diocese of New York, of which parish he was Senior Warden for many years.

✠ William Foster Peirce, 99, Massachusetts - born educator, who went from the faculty of Ohio University to that of Kenyon College, Gambier, Ohio, where he became in 1892 Professor of Mental and Moral Philosophy (he also taught history and economics) and in 1896, at the age of 28, President of the College and Bexley Hall (a seminary now scheduled to be divorced from the College), the same year that bathrooms and running water were introduced into Old Kenyon (the original dormitory that burned a few years ago and took nine lives) - two years after he had been made a deacon and five years before he was ordained priest (his first wife went to the Seminary during the day and at night taught her husband all she had learned); who, during his forty years as President "of these Institutions", brought Kenyon from

an almost-bankrupt and nearly-dissolved school to a flourishing, well-kept (one of the most beautiful campuses in the country), and respected college; whose biography has appeared in every edition of *Who's Who in America* and who, because of his height and slenderness, enjoyed for three-quarters of a century the student-given nickname of "Fat": from St. Mary's Church, Abingdon, Maryland, near Ladybird Forest, his Bel Air home for the last thirty years.

✠ Frank Overton, 49, who appeared in many plays and films (he had prominent parts in *To Kill a Mockingbird* and *The Dark at the Top of the Stairs*) after getting his M.A. in math from Columbia University, but whose quizzical, all-American, man-next-door face was better known than his name: most recently he was Major Frank Stovall on the television series, "Twelve O'Clock High"; from St. Matthew's Church, Pacific Palisades, Diocese of Los Angeles, California.

✠ James Alexander Mackenzie, 37, Indiana-born head football coach of the University of Oklahoma for one season, the faltering Sooners' best in recent years; who had played on the University of Kentucky team that broke a 31-game Oklahoma winning streak in the Sugar Bowl fifteen years earlier; from St. John's Church, Norman.

✠ Channing Lefebvre, 72, organist and choirmaster of Trinity Church, Wall Street, Manhattan, from 1922 to 1941, after which he was at St. Paul's School, Concord, New Hampshire, until becoming organist of the Church of St. Mary and St. John, Quezon City in the Philippines six years ago; he

was sometime President of the American Guild of Organists and short-time "visiting director of a male chorus" in upstate New York—at Sing Sing; from Trinity Church.

✠ Mrs. Sumner Cross, known as Sister Scholastica to the Anglican Benedictines at St. Gregory's Priory, Three Rivers, Diocese of Western Michigan; who, six years before the inauguration of the Order of St. Benedict in the American Church, had met the priest who became founding Prior and thereafter did much to help establish and continue the work; and who, widowed at 77 (her husband was a Philadelphia physician), packed up and moved to a little cottage a half-mile from the monastery where she made excellent vestments, tea, and prayer, especially the latter as the years passed; from the Priory Church where she had long shared as an oblate in the daily monastic liturgy.

✠ Olive Wyon, 85, widely known for her writings on prayer and the Christian life; in Edinburgh.

✠ Mrs. Harry A. Rudkin, 69, widow (since 1966) of a Wall Street broker, who in 1937 began baking homemade bread for a nine-year-old asthmatic son who improved so much that his allergist asked bread for other patients; friends, neighbors, and grocers wanted some, too (her husband delivered the

WANTED

A Doctor of Veterinary Medicine to hang out his shingle in Eureka Springs, a town of 1,500 people (most of them have moved there after considering other locations) in a section of the Arkansas Ozarks devoted largely to tourists, water sports, sightseeing, and stock raising, and where life is paced and priced to be enjoyed. With the loss of the town's only veterinarian, the nearest physician to the furred and feathered is a Churchman in Berryville, twelve miles and mountains away, and he is greatly overworked. The spot is open to a D.V.M. who is hankering for some time for himself and his family, for fishing, and for the leisure life that the Ozarks offer, especially in lovely Eureka Springs.

first New York batch by commuter train), until the demand was so great that she moved her baking operation to an abandoned stable on their Pepperidge Farm (named for the black-gum trees on the property); by the end of her first year she was turning out 4,000 loaves of bread every week and at her death the firm's sales amounted to \$50 million annually; from Trinity Church, Southport, Connecticut.

✠ Father Hugh, 81, Netherlands-born member of the Anglican Franciscans in the Diocese of Long Island, widely known as a retreat master and confessor; from Little Portion Monastery, Mount Sinai.

✠ Earl D. Babst, 96, Ohio-born Kenyon man and trustee who, as a young lawyer, was asked his opinion on a case by attorneys for the National Biscuit Company while travelling on a train: he was proved right, was invited to join the firm in 1898, and rose to be Nabisco's General Counsel in which post he was largely responsible for breaking down state laws that hindered nation-wide operation of companies, thus leading the way in packaging of food (rather than bulk shipment) under national trademarks and national advertising; who in 1915 became President of the American Sugar Refining Company and sent the sugar barrel the way of the cracker barrel

as he put up sugar in trade-marked packages; he retired as Chairman in 1951; from St. Bartholomew's Church, Manhattan.

✠ Drake T. Perry, 92, a chemical company official who was President of the Trustees of the Diocese of Ohio for 16 years (he was a trustee 38 years), Chairman of the Diocese's Investment Committee for 32 years, and for more than 50 years a vestryman of his home parish (as well as Junior and later Senior Warden); from St. Paul's Church, Cleveland Heights.

✠ Mrs. George S. Franklin, 79, widow of a New York lawyer (he died in 1934), who with her mother gave her childhood home for the campus of Bennington College (for women), of which institution she was a founder (1925) and former Chairman of the Board of Trustees; from St. John's Church, Cold Spring Harbor (Diocese of Long Island), New York.

✠ Arthur Gardner, 78, Nebraska-born son of a Dean of Omaha who, as a tank captain in World War I, became a friend of a Major Eisenhower; who kept in touch as he rose in the Detroit tubing and investment businesses and was one of his friend's first supporters for the U.S. Presidency; and who, appointed Ambassador to Cuba in 1953, argued that President

Batista's anti-Communism and friendly attitude towards the U.S. outweighed his tyrannies as a dictator and correctly predicted that the guerilla Fidel Castro, if successful, would ally himself with the Soviet Union; from St. John's Church, Lafayette Square, Washington, D.C.

✠ Marvin W. Horstman, 51, Headmaster since 1944 of St. James School (for junior boys), Faribault, Minnesota; from the Cathedral Church of Our Merciful Saviour. (When the Diocese of Duluth was reunited to the Diocese of Minnesota in 1944, the church in the see city of the former retained its cathedral dignity.)

✠ Desmond FitzGerald, 57, a New York-born lawyer and Deputy Director of the Central Intelligence Agency (he joined the C.I.A. in 1951) whom *Esquire* last year identified as the man in charge of espionage activities abroad: from the Bethlehem Chapel of Washington's Cathedral Church of St. Peter and St. Paul.

✠ Mrs. Elbert E. M. Wortman, 77, wife of an advertising man but better known as Doris Nash Wortman, who authored more than 3,000 Double-Crostic Puzzles after taking over the *Saturday Review* job from the originator of the word game seventeen years ago (she also did biweekly puzzles for the *New York Times Magazine* and had several books published by Si-

mon & Schuster); and who delighted her fans with such definitions as "spiritual leader in a whirlpool" (Mary Baker Eddy, founder of Christian Science), "the hairless apple" (Stanley Baldwin, former British Prime Minister); from Grace Church, Vineyard Haven, Massachusetts.

✠ Mrs. Frederick H. Brooke, 89, daughter of a Paymaster General of the Army, a former National President of the Girl Scouts of America (she succeeded Mrs. Herbert Hoover in 1937) and a member of that organization's National Board for forty years; from Christ Church, Georgetown, Diocese of Washington (D.C.).

✠ Miss Julia Petté, 94, who began her career as a librarian at Vassar College in 1899 and prolonged it for ten years after her retirement by becoming classifier of religious books at Yale University Library, and who, as head cataloguer from 1910 to 1938 at the Union Theological Seminary, New York City, worked out the classification system now used by some fifty seminaries throughout the world; from St. John's Church, Salisbury, Diocese of Connecticut.

✠ Adelaide Milton de Groot, 91, who used her inherited wealth (her father was a ship owner in the China trade) and natural ability (she was a painter of modest attainment although her family would not

permit her to sell any of her works), to collect nineteenth and twentieth century paintings to share with others ("I never believed in shutting up pictures. I want them to be seen"), mainly at the Metropolitan Museum of Art; from St. Thomas' Church, Manhattan.

✠ Bernard Pope Day, 65, international realty broker and auctioneer (the firm, founded by his father in 1895, is the largest in the country) whose biggest auction was to sell three power plants for \$125 million (it took only two minutes) and net him one of his smallest commissions (because the sale was between New York City and a public utility, he collected only \$100: from private companies his fee would have been about \$1 million), and who was father-in-law of a priest stationed in the Philippines; from Christ Church, Short Hills (Diocese of Newark), New Jersey.

✠ Mrs. Dunlevy Milbank, 89, widow of a New York lawyer, a patron of music (vocal training for the poor), and a benefactor of young working women (one of the Ladies Christian Union's six residences, Katherine House, is named for her), who was born and died in the same house — a six-story whitestone residence on 68th Street, a wedding present to her father and mother (Mr.

and Mrs. Thomas Powell Fowler) in whose memory she and her husband gave the spire, bells, and carillon of the St. James' Church, Manhattan, from whence her body was buried.

✠ Mary Elizabeth Johnson, 76, whose inheritance (her aunt was wife of a Procter and Gamble chairman of the board) enabled her to give lasting and often anonymous expression to her genuine interests in many worthwhile fields: art (her \$2-million collection of modern art went to the Cincinnati Art Museum), education (she gave the \$250,000 Procter Hall to the National Cathedral School for Girls from which she graduated in 1908, and \$100,000 more towards Founders Hall: she had studied with Maria Montessori in Rome and taught until 1916), nursing (she worked with the French Red Cross 1916-1919, was on the staff of St. Luke's Hospital, Manila, and afterwards gave aid to Cincinnati's Nursing Foundation and Children's Hospital), and the Church (Kenyon College, St. Luke's Hospital in Tokyo, many societies, parishes, and missions, and the Sisters of the Transfiguration whose community was founded in 1898 near her home); from Christ Church, Glendale, Diocese of Southern Ohio. (See "Will & Deed")



DAMARALAND

AT THE NEW Klein Aub Copper mine in the Rehoboth Reserve of Southwest Africa (the Diocese of Damaraland), the employees on the surface are the tribal Coloureds known as the Bastards (in South Africa, people of mixed race are called Coloureds and segregated from Africans and Whites); the newly-arrived employees underground are the black Ovambos, 600 miles from their Ovamboland home and 150 miles from their nearest parish church at Windhoek.

The Ovambos nevertheless do not forget their Church. Within an hour after the Bishop [the Right Rev'd Robert Mize, founder of the St. Francis Boys' Homes in Western Kansas] arrived on a Sunday morning to look over their situation, he was hearing confessions and an hour after that the first celebration of the Eucharist was underway. A visitor would have thought that he was in a well-organized congregation. The entire service was sung (as in all Ovambo churches), the men singing the people's part from memory, heartily and in harmony. Afterwards three men volunteered to be catechists and the oldest was chosen informal-

ly by the congregation to read Morning and Evening Prayer on Sunday and at times during the week. The miners spent thirteen Rand (about \$20) on hymn books, catechisms, and the Ovambo church magazine.

The Bishop had organized many mission churches as a priest in Western Kansas but only in Southwest Africa has he started surveys only to discover that the Church was already in full bloom.

Southwest Africa is divided into three parts — the animal reserves, the African reserves (scheduled eventually to become self-governing *Bantustans*), and the so-called Police Zone where the Whites live, far outnumbered by their African and Coloured employees and farm hands. Southwest Africa has one White to seven non-whites.

The system of apartheid makes it difficult for the Anglican Church to establish properties, although churches are needed greatly for non-whites at Luderitz (a fishing village where the Anglican School of St. Peter the Fisherman has borrowed rooms all over the Old Location to enroll 255 children), Tsumeb, Gobabis, Rehoboth

and Grootfontein. Churches for Africans may not be built if they are to be used by other races. To build a church in the part of town marked off for the Coloureds, the government requires 100 enrolled members; for the Africans, 200 enrolled members; for the Whites, no members at all so long as they have the money.

No area in the world-wide Church continues to grow faster than Ovamboland. Last year over 2,200 people were baptized and total membership is now nearly 40,000. The original mission has spread during the last 43 years by the missionary endeavor of the Africans themselves to forty congregations within Ovamboland and to fourteen among the contract workers of the Police Zone. The Ovambos are born missionaries. It is priests and catechists from among them who now minister to the minority tribes within and adjacent to Ovamboland — the Ovahimbas, the Omashaka, and the Bushmen. —Taddled from a SAVE (South-west Africa Volunteer Enterprise) newsletter

The Bishop of Damaraland recently had occasion to cable *Time* magazine, YOUR STATEMENT CONCERNING SOUTHWEST AFRICA, "SIX OF THE SEVEN MISSIONARIES FROM THE EPISCOPAL CHURCH IN AMERICA HAVE BEEN DENIED EXTENSIONS [OF THEIR PERMITS

TO WORK IN COUNTRY]" IS INCORRECT. ONE PRIEST HAS BEEN DENIED EXTENSION; ABRIDGEMENT OF EXTENSION TO TWO OTHERS WAS RE-SCINDED. The story in *Time* gave the impression that the work in Damaraland was in imminent jeopardy and some much-needed support in the States was suspended, but the magazine declined to publish the correction.—Ed.



When the dignified organist turned on his instrument at the beginning of the Commencement Eucharist in the chapel of Hobart College, a squeal was heard. When the prelude and first hymn were finished and the squeal was still going, the organist slipped into the innards of the organ and frantically searched for the cause of the noise. He returned to the console for the various musical parts of the service, but always dashed back to the inside of the organ, still trying to locate the squeal. While members of the congregation were making their communion and the squeal was still squealing, one aged alumnus looked up and around, turned to the even more aged alumnus next to him, made signs, and the squeal stopped. The noise had come from the Old Grad's hearing aid.—A parish bulletin

FIFTEEN

ON THE DAY that a boy is fifteen (which some parents claim is a disease, not an age) an Eton housemaster sends the following letter to the lad's mother:

"The affectionate small boy who has quite justifiably been your pride and joy is about to undergo such a transformation that you may well begin to wonder whether you have mothered a monster. Perhaps you have already started to wonder where you have gone wrong, and what you have done amiss to deserve his new-found anger.

"You, who have shown him most affection, will seem to be the butt for his most barbed and unkindly remarks. That is because you are still the most important woman in his life and the most convenient target for his burgeoning masculine aggressiveness. Do not despair. Ride out the storm. Be firm but affectionate. At this moment when he seems to need you least he in fact needs you most.

"Do not worry too much about his wearing apparel or the length of his hair. Comfort yourself with the knowledge that his present moods are transitory. If you do that and stand firm as a rock in the midst of his tempestuous life, the small boy whom you

thought you had lost will return to you as a charming young man — well-groomed in appearance and with delightful manners. He will have been worth waiting for. Meanwhile, we are both of us in for one hell of a time."—Taddled from an Associated Press dispatch.



CREDIT RATING

IT WOULD be well, when setting about to name a priest to be presented to the Church for consecration as a bishop, to be sure that he has handled parochial as well as personal debts properly — not only that he has seen both his parish's and his own bills paid on time, but that he has not saddled the parish with an "expansion" debt that he is rather willing for his successor to have the fun of paying off. Anyone can make a splash on credit, but if a man has not demonstrated ability to get out of debt, he is not bishop material. Perhaps there should be a canon law to hold a priest in his parish until all debts were paid. Christian stewardship begins at home — in the rectory: to quote St. Paul (Jerusalem Bible), "How can any man who does not understand how to manage his own [parish] family have responsibility for the Church of God?" —Submitted

LOST SHEEP

A new family in town was shopping for a church to their liking. They arrived late at one church just as the congregation was reciting, "We have left undone those things which we ought to have done, and we have done those things that we ought not to have done." The husband whispered to his wife, "I believe, dear, we've finally found our crowd."—A parish bulletin

CALENDAR

Suggested chapter titles for a book on the current state of the American Church:

Pike on Friday

Boyd of Paradise

Hines' Varieties

Trial by Merger

—A parish paper

WARMING UP

The parish of Burrington, Diocese of Exeter, recently presented one of its members with an electric blanket as a mark of gratitude for 70 years of singing in the choir.—*Venture*, the diocesan newspaper

SHORTY

The *Church Times* (London) told a story about a member of the Order of St. Francis (sometimes known as the Order of Friars Minor) who wore such a short habit that he could be called a Friar Mini.—Submitted

... AS THYSELF

A rich and frugal lady once had done all her errands on foot rather than spend busfare, but suddenly she began to call a taxi even for the shortest distance. One day a friend strolled by just as she was stepping into a cab and said, "Why, Mrs. Jackson, are you taking a taxi again?" "Yes," she replied firmly; "Let my heirs walk."—Taddled from the *Edmonton Diocesan News* (Canada)

VOCATION

Recently a nine-year-old boy went home after Mass at the Roman Catholic church in Ryujin, Japan, and delighted his fervent aunt by telling her that he wanted to be a priest. When asked why, he replied, "Because I would get all the coins that go into the basket on Sunday." The pastor noted, "The lad must really have a vocation. The average Sunday collection here is 30 cents; on Easter we doubled it — 60 cents."—*The Register*

PITHY

The Liturgical Commission of the Diocese of Qu'Appelle (in the Canadian Church's Province of Rupert's Land), discussing a modern, short, pithy version of the General Confession, broke up when one member suggested the ultimate: "Sorry 'bout that, chief."—*The Qu'Appelle Crusader* (Canada)

A PRAYER FOR ENEMIES

Most merciful and loving Father, we beseech thee most humbly, even with all our hearts, to pour out upon our enemies with a bountiful hand whatsoever things thou knowest may do them good; and chiefly a sound and uncorrupt mind, wherethrough they may know thee and seek thee in true charity, with their whole hearts, and love us thy children, for thy sake. Let not their hating of us turn to their harm, neither let us in any wise hurt them. Seeing that we cannot do them good for want of ability, Lord, we desire their amendment, and not their punishment. Separate them not from us by punishing them, but join and knit them to us by thy favourable dealing with them. And seeing we be all ordained to be citizens of the one everlasting city, let us begin to enter in that way here already by mutual love, which may bring us right forth thither; through Jesus Christ, our Lord.—Sir Francis Drake, said to have been first used by him on the afternoon before his fleet sailed to meet the Spanish Armada.

BY WILL AND DEED

★ The Episcopal Church Foundation has received from the estate of the late Meredith Bend Wood, a Massachusetts priest, sometime Headmaster of Hoosac School (he retired in 1960), \$10,000; and a similar amount by bequest of the late John Phillip Anshutz, an Ohio-born Montana priest, who for the last fifty years (he retired in 1957) served congregations in the Brooklyn (Diocese of Long Island) area. The Foundation, with offices in the Church Center at 815 Second Avenue, New York City 10017, in the past four years has granted more than \$110,000 to seminary graduates of exceptional promise to pursue advance degrees. The Foundation also put up the money for the "Pusey Report", a study of the Church's theological schools.

★ The Milwaukee Road has given two of its railroad cars to the Diocese of Milwaukee's Camp Webb: a wooden caboose with a top cupola, the last of its kind in service with the company (it was built as a box-car in 1889 and converted into a caboose in 1911); and parlor-observation car built by Pullman in 1915. They will become a unit to house twelve

campers and two counselors, and, as the easiest-to-heat buildings at the camp, will be used the year round.

★ Kenyon College has received \$40,000 from the estate of Adeline Duncan Ragsdale, late of St. John's Parish, Lancaster, Ohio.

★ The sons and daughters of the late Mr. and Mrs. George Parker Fielding have given \$75,000 to build a chapel for Thorneloe College, the Anglican arts college and residence within the Laurentian University of Sudbury, Ontario, near where the Parkers settled after leaving England in 1886.

★ Gifts and pledges totalling \$10,300,000 have been received by the Episcopal Theological School, Cambridge, Diocese of Massachusetts, from its friends, alumni, faculty, staff, and trustees for its Centennial Development Fund: half the money will endow faculty salaries and teaching programs, a quarter will go into scholarships, and another quarter will be put into buildings and improvements.

★ Miss Elbertha Roelofs gave \$60,000 towards putting up a dining hall and recreation facilities at the Diocese of Dallas' Camp Crucis, the first sizeable gift the camp has had in its twenty-year diocesan history.

★ Mrs. John Dimick, widow of an archeologist, gave to her parish church, Christ Church, Georgetown, one of the wealth-

iest in the Diocese of Washington (D.C.), stock valued at \$1-million to "be used to strengthen the structure and mission of the Church and that the work of the Church be enhanced where otherwise it might not have been"; the parish's announcement of her unconditional bequest, however, included proposals to spend it on "the organ, the choir, the rectory, and the stipends of the professional members of the staff" but gave no indication how any of it is to be spent outside the parish.

★ Henry C. Hyslop, a ready-to-wear merchant late of Kenosha (Diocese of Milwaukee), Wisconsin, left \$10,000 to his home parish (St. Matthew's) and an equal amount to nearby Kemper Hall, a college preparatory school for girls, operated by the Sisters of St. Mary.

REPORT

In 85 days 3,749 readers have sent in their TADollars on or near their birthdays. In the remaining 280 days, TADollars from 46,251 more readers are needed to make it possible for *The Anglican Digest* to do its job well, if not better. Remember, please, to mail your TADollar and have a HAPPY BIRTHDAY!

★ St. Andrew's Parish, New Berlin (Diocese of Central New York), has received \$44,000 from the estate of the late Chris O. Christiansen.

★ St. Thomas' Parish, Manhattan, long entrusted with the administration of special funds for outside purposes, has made a matching gift of \$100,000 to St. Peter's School (for boys, grades 7-12), Peekskill, New York, and let the boss of its own Choir School go along with the gift to be St. Peter's new Headmaster.

★ L. E. Koken, whose firm produced much of the stone that made his home town famous, left to Grace Church, Carthage (Diocese of West Missouri), \$20,000.

★ The endowment fund of West Missouri's Grace and Holy Trinity Cathedral Parish, in downtown Kansas City, has been increased by \$12,500 received from the estate of the late Joseph Davis.

★ Charlotte Banker Marsh, a widow, left over \$200,000 to St. George's Parish, Schenectady (Diocese of Albany), New York; her brother, Godfrey Banker, a General Electric Company executive, left more than double that amount to the same parish several years ago.

★ W.G. Murrin left twenty per cent of his estate to the Diocese of New Westminster (see city: Vancouver), in the British Columbia Province of the Angli-

can Church of Canada, for "new work in the diocese": first payment was \$50,000, with more to follow.

★ The University of the South, owned by 21 dioceses of the American Church, has received from Harold P. Jackson, M.D., of Greenville, South Carolina, a parcel of land at the southeast corner of its domain needed for the construction of a new lake to provide part of the 300,000 gallons of water which Sewanee uses daily; and from its late alumnus and former regent Harding C. Woodall, his \$50,000 mountain-edge house near the University.

★ Mary Elizabeth Johnson, late of Christ Church Parish, Glendale, Ohio, left \$50,000 each to the Community of the Transfiguration, Glendale, the Diocese of Washington's Episcopal Foundation, the endowment fund of the National Cathedral School for Girls and the Cathedral Church of St. Peter and St. Paul, Washington, D.C., and Christ Church Parish, Glendale; \$25,000 each to St. Paul's College, Lawrenceville, Virginia (established in 1888 for Negroes and a member of the Association of Episcopal Church Colleges), and the Community of the Transfiguration (in trust for the Sister's home for elderly women); and \$10,000 to her neighbor, the Rt. Rev'd Henry Wise Hobson (IV Bishop of Southern Ohio,

retired since 1959) as well as lifelong permission to live in her Ohio home. (See "Burials")

★ St. Augustine's College, Raleigh, North Carolina, one of the eight members of the Association of Episcopal Colleges banded together to maintain "the balance of faith and learning essential to today's world", has received from anonymous hands \$35,000 to inaugurate a telelecture program. (The co-educational college was chartered 100 years ago.)

★ Mildred M. Sanderson, 70-year-old widow in the beauty business in Kansas City for forty years, left just about all of her \$108,500 estate to West Missouri's Grace and Holy Trinity Cathedral Parish.

★ The University of the South, Sewanee, Tennessee, has received from anonymous hands \$100,000 for its science laboratories and a similar amount for Sewanee Military Academy's auditorium and dining hall. (The Academy's Centennial Fund Drive has exceeded \$500,000.)

★ Irene Runals Baird, of Claremont, California, has given \$5,000 to St. Peter's Church, Ripon, Diocese of Fond du Lac, Wisconsin, in memory of her parents.

★ An anonymous donor has pledged \$100,000 a year for five years to the Diocese of Oklahoma's plush Holland Hall School, Tulsa, to help towards new buildings planned when

the upper school is moved to a new campus.

★ Dorothy Elizabeth Fletcher, widow, late of Maida Vale, London, left her £22,000 estate to the Cathedral Church of Christ, Liverpool — nearly \$53,000 after taxes.

O TASTE
AND SEE HOW
GRACIOUS
THE LORD IS



BLESSED
IS THE MAN
THAT TRUSTETH
IN HIM

The EBC's summer bookmark, somewhat reduced in size. Blue and magenta ink on white stock. Rate: 35c a packet of 25, or \$1.00 for 3 packets. Postage without charge if payment accompanies an order. Be sure to specify summer one.

MEETING

AFTER the rector of a well-known and large city parish (2,600 communicants) publicly chided the Executive Council for its bureaucracy and expense, he was invited to meet with a "high official" at "815" (the Second Avenue address of the Church's national headquarters in New York City), and discuss some of the matters which were raised. He reported:

In 1948 headquarters' officers and staff totaled one part-time and 151 full-time people with a salary budget of \$499,119; in 1966 the total came to nine part-time and 315 full-time employees with salaries budgeted at \$2,213,441. In the nineteen years employees more than doubled, salaries almost quintupled.

Travel and conference expenses (in 1967 budgeted at \$339,235) are larger than necessary and need constant restraint: the "conference method" has been overworked.

"815" is overpopulated with departments and divisions. (Since the meeting, the General Division of Laymen's Work has been dissolved.)

"The first common ground we established was that much is to be desired and much needs to be done for the improvement of the whole situation at headquarters."—Taddled from *The Living Church*

DETAINED

A SOUTHEAST ASIA correspondent of London's *Church Times* reported earlier in the year that the Bishop of Fukien, his two assistant bishops and his secretary, and other prominent Christians in south China have been detained and placed in an "indoctrination camp," where they have been submitted to public humiliation. Nothing certain is known of other parts of the country, but it is likely that similar events have taken place elsewhere. The correspondent adds, "It is likely that the few churches open for public worship in recent years have all been closed and that today the only overt sign of the Christian faith in China is church buildings now closed or used for other purposes. There is no indication that Christians have been specially singled out by the Red Guards for persecution: they merely suffer in the general onslaught against supposed opponents of the proletarian cultural revolution. (The film *Dr. Zhivago* portrays well the sort of terror and suffering and the hope embodied in China's revolution during the last twenty years.) Christians have always best been able to help one another by prayer: it is now the only way in which those outside China can support those within."

LIGHTS OUT

As a result of the increasing number of Dutch Roman Catholic priests and monks who have returned to lay life, one paper published a cartoon of monks leaving their monastery for good and, on the monastery gate, a notice which read, "Would the last person to leave please extinguish the sanctuary lamp."—Taddled from *The Anglican*

COMMANDMENT

Question (on a written test): What is the Fifth Commandment?

Answer: Humor thy father and thy mother.

—*The New Hampshire Churchman*

IMAGE

When a class was asked who was especially remembered on Holy Innocents' Day, a pupil answered, "Those who are thinking of entering the priesthood."

MUSIC LOVER

One spring morning choristers of the Hereford Cathedral Song School came into practice at 8:45 to find that a robin had taken advantage of an open window to establish a nest on a bookshelf full of old music sheets and psalters. Wrote one boy, "Now it just sits there or flies around the room, listening to us practice."

LONG WAIT

When the present and VIII Bishop of Michigan confirmed the first class ever presented to him, there was a 90-year-old man in the group; afterwards the Bishop said to him, "You weren't in any hurry, were you? Tell me, why did you wait so long?"

Very seriously the old man replied, "Nobody ever asked me before."—*The Oregon Trail Churchman*

MINUTE

Entry in the minutes of a Parochial Church Council (vestry) in the Diocese of Exeter, Province of Canterbury: "Since the secretary had left the area and the minutes could not be found, it was moved, seconded and carried that the minutes of the last meeting be adopted as they would have been read had they been found."—*Venture*, the diocesan newspaper

TOGETHERNESS

The overall effect might be better if the congregation would sing the same hymn as the choir.—A parish paper

NO JOKE

When you send in your TADollar, be sure to enclose the mailing label (page 72) and indicate thereon any change or correction in your address. (It costs ten cents more when the POD provides that information.)

PLAIN & SIMPLE

THE ANCIENT Jews used all the instruments mentioned in Psalm 150 when they sang the praises of God in the Temple: trumpet, lute, harps, cymbals, strings, and pipes. Neither were they afraid to dance and shout, for they held the worship of God something to be happy about. The *Talmud*, their ancient commentary on the Bible, tells a story about two of the instruments.

The tone of one of the pipes of the Temple was sweeter than that of any of the others, it was an ordinary looking pipe made of an ordinary reed. It was distinguished only by the claim that it went back to the days of Moses. There was also a pair of cymbals which, when crashed together, made a stirring sound that echoed around the Temple and seemed to the people like the voice of God. They too were ordinary and made of common copper.

One day the king decided that a pipe which made such a beautiful sound should also have a beautiful appearance and commanded a goldsmith to cover it with a golden sheath. It was done, and the pipe looked splendid. In the meantime, the wise men thought it wrong for such fine cymbals to look so dull and they brought metalworkers from the famous shops

of Alexandria, in Egypt, to plate them with gold. When the job was finished, the cymbals flashed handsomely in the sunshine of the Temple court.

On the day that the pipes and cymbals were to be used once again, however, it was realized that mistakes had been made: when it was blown, the pipe croaked and wheezed and no longer had its sweet and haunting tone; when the cymbals were struck together, there was no thrilling crash but only a harsh and ugly noise. When the gold was removed, the sweetness returned to the sound of the pipes and the cymbals echoed impressively as they did before.

"It is clear," said the Jews among themselves, "that God takes pleasure in ordinary things and uses simple things to glorify himself."—Taddled from the *Church Times* (London)



QUARTER WATCH



THE ANNUAL REPORT of the Church Pension Fund estimates that its subsidiary, the Church Hymnal Corporation (publishers of the 1940 Hymnal, the Book of Common Prayer, *Prayer Book Studies*, and the like), saves parishes in the United States about \$200,000 a year in book

expenses. ¶In the Cathedral Church of St. Paul, Lisbon, on the Feast of Corpus Christi (25 May, a public holiday in Portugal), bishops of the Churches of South Africa, Scotland, England, the United States, and Portugal, gathered to consecrate the Lusitanian Church's first native suffragan bishop — Daniel de Pina Cabral; the consecration was according to the South African rite, and the Eucharist followed the Lusitanian Prayer Book. Three days later, in Madrid, Spain, many of the same bishops had a hand in the consecration of Ramon Taibo as II Bishop of the Reformed Spanish Church, in succession to the late Santos M. Molina. The Spanish and Lusitanian Churches, both autonomous, are in communion with Anglican Churches. ¶Taking a hint from the Archbishop of Canterbury who hands out the Lambeth Cross from time to time to those deserving honor, the Canadian Church has introduced the Charles Inglis Cross, named for the first Bishop of Nova Scotia (1787-1816) and first Anglican bishop in what is now Canada, to be given on suitable occasions to men and women who have given "singular and distinguished" support to the Christian faith. ¶The Bishop of Nebraska recently confirmed in Holy Trinity Church, Lincoln, two brothers, their mother, grandmother, and

great-grandmother. ¶Trinity Parish at the bottom of Manhattan Island has established Trinity Institute at the other end, near Columbia University; Union Theological Seminary and the Cathedral Church of St. John the Divine: it will be a pastoral institute for members of the American Church's clergy who will come in groups for two weeks or more of lectures, seminars, and discussions on various aspects of their work and on contemporary theology; special projects planned included vacation seminars for seminarians, guided study for those with late vocations to the priesthood, and a school of theology for bishops. The Archbishop of Canterbury is scheduled to inaugurate the Institute late in September. ¶The V Bishop of Texas, was elected chairman of the Board of Trustees of the Episcopal Theological Seminary of the Southwest at its annual meeting in Austin; he succeeds the III Bishop of West Texas. ¶The XXXIX Articles began as ten promulgated by Henry VIII in 1536: the first five dealt with things necessary to salvation — creeds, baptism, penance, the Eucharist, and justification, and the second five with images, worship of saints, prayers to saints, rites, and purgatory. In 1538 they became thirteen which, under the influence of the Lutheran delegates then in England,

were based on the Confession of Augsburg. By 1550 the thirteen had grown to forty and then to 42 when they were published in 1553 as a confession of faith. They were revised and reduced to 39 in 1562 by a committee of bishops but that draft was not promulgated (by Queen Elizabeth I) until 1571. Now, in 1967, the Archbishops of Canterbury and York have set up a Commission on Christian Doctrine under the chairmanship of the Bishop of Durham "to consider and advise upon doctrinal questions submitted to it from time to time": its first assignment is to examine the place of the XXXIX Articles in the Anglican tradition.

The Prior of the Bolahun Mission of the Order of Holy Cross in Liberia, recently described the three monastic vows of poverty, chastity, and obedience as "no wampum, no wife, no will." ¶The third National Medal for Literature (bronze, with \$5,000 attached) — awarded annually to a living American author for his total contribution to American literature — has gone to Wystan Hugh Auden, born in York sixty years ago and an American citizen since 1946, known for his poetry, essays, and librettos. ¶In distributing its \$5.3-million pension payments last year, the Church Pension Fund sent 48% of that amount

to retired bishops, priests, and deacons; 42.5% to widows of the same; 3.5% to their orphans; and 6% to disabled members of the clergy. ¶Last spring the Bishop of Maryland commissioned an Oklahoma salesman and an Ovamboland catechist as Captains in the Church Army. (The Church Army began in England in 1883 and has been operating in the U.S.A. for the last forty years. It is an evangelistic and missionary society of laymen, both men and women, and maintains a training center at Holy Trinity Church, 157 Montague Street, Brooklyn, New York 10001.) ¶Readers outside the United States will appreciate knowing that on All Saints' Day next, the postage on a single issue of TAD will be increased by one cent: Canada from two to three; other countries three to four. ¶In Grace and Holy Trinity Cathedral Church, Kansas City, 47-year-old Robert Rae Spears, Jr., a priest since 1944 and Rector of Trinity Parish, Princeton, New Jersey, for the last seven years, was consecrated Suffragan Bishop of West Missouri. ¶R.G., 8031 Kathryn Drive, Crown Point, Indiana 46307, would like to know the source and exact wording of "Unity in essentials, liberty in non-essentials, but charity in all things." ¶In the Cathedral Church of St. John the Evan-

gelist, 54-year-old John Raymond Wyatt, a priest since 1939 and Rector of Holy Trinity Parish, Menlo Park, California, since 1957, was consecrated II Bishop of Spokane. (The State of Washington has two dioceses: Spokane, named after its see city, includes the eastern portion; Olympia, with Seattle its see city, is the western part.) ¶From a layman's letter: "I had an operation on my eye yesterday, and it may do some good. I thought of the glory of God as I lay on the table and what marvellous things He does." ¶Does anybody know the amount of the largest bequest ever received within the American Church, who gave it, and who got it?

When the Executive Council was known as the National Council (the change in names was made partly to distinguish it from the National Council of Churches), it was tagged "281" after the street address (281 Fourth Avenue) of the building in which it was housed. When the Executive Council moved to the Episcopal Church Center, 815 Second Avenue, New York City, the tag was changed to "815". Bolder wags have lately dubbed the Center the "Bird Cage" (from the design of the building) or "Cave of the Winds". ¶The Diocese of Ohio is 150 years old (the first organized outside the original

thirteen states) and has had only seven bishops: Bishops III and IV each served 41 years (1832-1873 and 1889-1930) and together presided over more than half the Diocese's life. ¶In All Saints' Church in the See City of the Diocese of Atlanta, the 69-year-old Pulitzer-Prize-winning (1958) publisher of *The Atlanta Constitution* took to wife a 46-year-old pedodontist, on the faculty of Emory School of Dentistry since 1951. ¶The Church Pension Fund paid its first pension on 1 March fifty years ago to the retiring Rector of St. Andrew's Parish, Northford, Diocese of Connecticut; it is now paying pensions currently of \$5.3 million a year. On 1 June this year the C.P.F. upped all pensions in force by 2.9%, a move that brought increased payments to some 3,000 individuals. ¶The Lord Mayor of Bristol (England) is an Anglican priest, the Rev'd Vyvyan Jones (the office is honorary; duties include chairing the city council and serving as chief host for the municipality): in giving his approval, the Bishop of Bristol said, 'If you want to get things done by political means, you have to reckon with political realities; politics is concerned with people and so I see no objection in principle to a priest who cares about housing or education taking an active part in politics to get desirable

changes. The conflict arises, of course, over what is desirable." [As the Bishop of Arkansas placed his hands on the head of an ordinand and said, "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the imposition of our hands . . .," the boom from a plane breaking the sound barrier rattled the whole church.

The new Minister (Superior) of the Anglican Franciscans (mother house: Little Portion Monastery, Mt. Sinai, Diocese of Long Island) is Father Paul; their most recent Chapter accepted the resignation of ailing Fr. Joseph, who established the American Congregation in 1919. Brother Leo was made Guardian of the mother house and Fr. Stephen of the Friary of the Good Shepherd in Orange City, Diocese of South Florida. [*Minister* is the title by which St. Francis emphasized his desire that the head of a monastery should be the servant of all; *Chapter* (from the Latin for "head") is the general business meeting of a religious order; *Guardian* is the Franciscan name for the one in charge of the ordinary affairs of the monastic life.] [The Cathedral Church of St. Michael, Coventry, whose old building was burned in a 1940 German firebomb raid that devastated the see city (England's

Detroit), raised money and provided labor to restore a wing of the Church Hospital in Dresden, Germany, destroyed in an Allied firebomb raid in 1945: the rebuilt wing was handed over to the hospital the past Whitsunday. ¶ Last year on the Feast of St. Matthias the Apostle, the Suffragan Bishop of the Philippines ordained to the priesthood a member of the Ifugao tribe (one of the eighty ethnic groups in the islands), the first of his people to become a priest. During his diaconate, the young man had prepared his pagan parents for baptism; after he had been priested and during the same service, he baptised them, presented them to the bishop for confirmation, and then gave them their first communion at his first celebration of the Eucharist. ¶ In Chestnut Hill's Church of the Redeemer the Bishop of Massachusetts gave his older daughter in marriage to a Washington, D.C., Sheraton Hotel aide. ¶ From the marginal notes of a reader to whom TAD had sent an item for appraisal and possible use: "Good point. Distasteful presentation. The way some authors put words in God's mouth makes me glad they are never likely to have His job." ¶ In St. James' Church, Manhattan, Hamilton Fish, Sr., former (1920-45) United States Representative, son and grandson of the U.S. Representatives who

bore the same name, and widower since 1960, took to wife a widowed daughter of a Colonel of the Russian Imperial Army. ¶A bishop's actions are always subject to review by the whole Church. ¶Morehouse-Barlow has published in paperback a book of fifty five-minute sermons by Holt M. Jenkins, Rector of All Saints Parish, Atlantic City; they make their single points in a way simple enough for children and interesting enough for adults, but the high price of \$3.50 may keep the readership down to hard-pressed preachers at "family services." (The publisher's address: 14 East 41st St., New York City 10017.) ¶Recently in Christ Church, Greenwich, Connecticut, the Chairman of the Board of IBM gave his daughter in marriage to a Columbia Law School student, the son of the Chairman of the

American Natural Gas Company. ¶If you live in a faraway or isolated place, why not send TAD to your neighboring Churchmen? ¶The Library at Hillspeak can use one copy each of *The Living Church Annual* 1915 and 1921. ¶A 54-year-old priest, at the height of his effectiveness, is giving up his large parish in a fair-sized city to become a college chaplain and vicar of two often untended mission churches. If the Church ever wants to make headway in the "mission field" priests of experience should be sent to man the places and get them on their feet. Qualified priests who volunteer for such work should be made bishops. ¶When the Bishop of North West Australia went to the new mining town and port of Dampier to institute a priest in to the cure of local souls, he found that a downpour of rain

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had made the few roads and fewer footpaths all but impassable, but, following the example of others, the Bishop left his muddy shoes at the front door and, in cope and mitre, proceeded to institute the priest whose stockinged feet peeped out from beneath his cassock.

A man's arguments must be answered on their own merits: name-calling is no answer since a man may be a scoundrel, a lunatic, a publicity-hog, or an incompetent, and still be right — but when a bishop resigns a diocese which he has put deep into debt with no sign of getting out, one can see the advantages (to him) of being remembered for his bold heresy rather than for his sad bankruptcy. ¶ On St. Mark's Day last, in the Church of the Good Shepherd, Raleigh, William Moultrie Moore, Jr., a priest since 1941 and Rector of St. Martin's Parish, Charlotte, since 1952, was consecrated Suffragan Bishop of North Carolina, the second in the Diocese's 150 years. ¶ The Order of the Teachers of the Children of God (T.C.G.) has opened a four-year college in Tucson, Diocese of Arizona; named Tuller College after the Mother Superior (as are most of the Order's schools in New York, Rhode Island, where the Mother Superior founded the Order in 1935, Connecticut, Wisconsin,

Texas, and California), it is co-educational and offers special courses for social and Church workers, parish day school teachers, and ungraded classroom teachers, and courses in the fine arts, music, drama, dance, and creative writing. ¶ A former curate (5½ years) of Christ Church parish, Whitefish Bay, Diocese of Milwaukee, has gone into the bookstore business at 2559 North Downer Avenue, Milwaukee — not a bad front for a worker-priest. ¶ On the grounds that it had about finished its job of drawing laymen into the workings of the national Church and because its annual training courses have fallen to more specialized competition, the 26-year-old General Division of Laymen's Work (founded as the Presiding Bishop's Committee on Laymen's Work: the name was changed in 1958) asked to be dissolved last May and had its request granted by the Executive Council; however, many of its functions will be continued by the Christian Education and Home Departments of the Council and the Presiding Bishop has appointed an interdepartmental committee to carry on some others. ¶ The first priest from among the Malay people (ordained in England in 1945) has been consecrated the first Malayan Bishop of Singapore and Malaya — the Right Rev'd Chiu Ban It (Chiu is his family

name, Ban It his Christian name); sixteen of his priests were born and educated in the diocese (all since World War

II), which also includes Thailand, Laos, Cambodia, and South Viet Nam. ¶The newest Justice of the United States



"With all their commissions, committees, reports, budgets, voting and majority rule, I don't think they're going to like it up here."

Supreme Court was a Diocese of New York deputy to the 1964 General Convention. ¶A dozen or so of the monks and theological students at the mother house of the Society of the Sacred Mission at Kelham, England, have passed the stiff referees' examination of the Football (Soccer to Yanks) Association; the purpose originally was to hold down casualties among the house's own traditionally enthusiastic players but the SSM refs have found themselves in much demand at village and town games for miles around. ¶The Pennsylvania State Medical Society has given its Benjamin Rush State Award (its highest honor for non-medics) to Brother Willard of the St. Barnabas Brotherhood, North East, Diocese of Erie, the lay order which runs hospitals for convalescent and incurable men and boys. Brother Willard was an electrical engineer, but after witnessing an electrocution, he went into the order and has cared for over 2,000 patients of the Brotherhood during the last 42 years. ¶Miss Erna Blaydow, a Director of Christian Education in parishes (five in the Boston area and, for the last fourteen years, one in Memphis) since autumn 1925, retires after 1 January 1968. That's 42 years on the job. Does anybody know of a longer record? ¶The Holy Cross Press has a dozen handsome Christ-

mas cards, mostly by Tom Goddard, six of them new this year: \$2.50 for 25, less for more; an addressed and stamped envelope will bring a brochure. The Holy Cross calendar for 1968 has a different photograph for each month, red and black letter days, spaces for appointments, and room for advertisements if guilds or groups wish to use them in a fund-raising project: \$1. Write to Holy Cross Publications, West Park, New York 12493. ¶The Benedictines are offering just one card — an original, in green, gold, black, and white (\$2.00 for a box of twenty cards and envelopes); order from St. Gregory's Priory, Route 3, Box 330, Three Rivers, Michigan 49093. ¶Because of a lowered water table in the area, the foundations of York Minster, the largest Gothic building in England (put up between 1230 and 1744), are moving sufficiently to bring down the central tower in another fifteen years; a campaign has been opened to raise £2-million (\$5.5-million) for repair and rebuilding to avert the collapse.

The American Church once had more than sixty colleges, let most of them go, now has definite connections with about eight which enroll 6,200 students under 525 faculty members. Alumni of them include the Presidents of the Pennsyl-

vania Railroad, American Airlines, Commercial Solvents, Humble Oil, New York Stock Exchange, Aetna Life, National Broadcasting Company, and Standard Oil of Ohio, the Consul General to Sierra Leone, the Chancellor of the University of Texas, and a majority of the Bishops of the American Church. People who want to know what the colleges are doing and planning, or better still who can give them money boosts, should write to the Association of Episcopal Colleges, 815 Second Avenue, New York, NY 10017. ¶Old St. Peter's Church, Van Cortlandtville, north of Peekskill, Diocese of New York, was consecrated in 1767, but little used: services were suspended in 1775 because of the Revolutionary War and sometime after they were resumed in 1790 the congregation sought new quarters in Peekskill. Some historians and all local legends allow that George Washington read Morn-

ing Prayer in the one-room frame building when his army was in the area; French troops certainly used it as a hospital. Many killed during the American Revolution are buried in its churchyard. The structure, once called "the humblest and the homeliest of churches", is being restored for a bicentennial celebration in October. ¶In Liverpool the new Roman Catholic Cathedral, consecrated on Whitsunday after five years of building, is only a quarter mile away from the new Anglican Cathedral, now nearing completion. The street which joins the two cathedrals is appropriately named Hope Street. The Anglican Cathedral was designed by a Roman Catholic; the Roman Catholic by an Anglican. The Roman Archbishop attended the enthronement of the new Anglican Bishop of Liverpool last year and the Anglican Bishop took part in the Roman Catholic Cathedral consecration. ¶The III Bishop of Kalgoorlie (Province of Western Australia) has accepted the Deanery of Brisbane (Province of Queensland), and will take up his new post in October; the 64-year-old Bishop was consecrated on St. Thomas' Day, 1950. ¶Hong Kong Churchmen believe that all churches in mainland China have been closed by the recent "cultural revolution." Some clergymen were imprisoned and

A GOOD WAY TO COOK HAM

Place thick slices of Armour Speedy Cut Boneless Ham in a shallow glass baking dish. Spread a thin layer of Cattle-men's Barbeque Sauce on the ham slices, turn the slices and add more sauce. Bake in 325 degree oven about 25 or 30 minutes. The meat goes well with almost any vegetable and can be warmed up.

those so far released have been forced to work at other jobs. No services were held in churches on Easter Day: the doors of the Roman Catholic cathedral church in Peking were unlocked only long enough to tell newsmen that it was closed. Maoists are trying to eliminate what they call the four olds: old culture, customs, practices, and thinking, which seem to include all forms of religion, Christian and others. ¶A recent survey in La Grange, Illinois, revealed that only seven out of 500 people interviewed were certain that they would be admitted to heaven. The comment of the survey taker was, "We get the feeling that there's more going on in La Grange than meets the eye." ¶Jacksonville [Florida] Episcopal High School, pronounced by St. John's Cathedral Parish there, opens in September with 550 pupils in grades even through nine, housed in three buildings on the banks of St. John's River. A grade a year will be added (about 1,000 pupils are planned when the first class graduates in 1970), and eight more buildings put up. Tuition is \$800 a year. ¶Next year, when the Diocese of Accra (Province of West Africa) is put into three parts — Accra, Cape Coast, and Kumasi — the present Bishop (Reginald Richard Roseveare, consecrated in 1956), who is 65 and has been failing, will return to the mother

house of his community, the Society of the Sacred Mission, at Kelham, England. ¶The Most Rev'd Edwin Morris, Bishop of Monmouth since 1945 and Archbishop of Wales since 1957, announced shortly before his 73rd birthday that he would retire shortly. In his last ordination, on the Feast of St. John Baptist in his Cathedral Church of St. Woolos, he advanced his youngest son to the priesthood; he had priested his eldest son in 1954. Until the Diocese of Monmouth was created in 1921, the ancient Church in Wales had been composed of only four dioceses (St. Davids, St. Asaph, Bangor, and Llandaff) whose boundaries were roughly those of the territories of the four pre-Roman tribes. (A sixth diocese, Swansea and Brecon, was set up in 1923.) Roman missionaries were active in Wales in the fourth century and its peoples were Christian by the seventh century. The nave of the Mon-

CONVICTION

We, bishops of Christ's Holy Catholic Church . . . solemnly record our conviction that unity will be most effectually promoted by maintaining the faith in its purity and integrity — as taught in the Holy Scriptures, held by the primitive Church, summed up in the Creeds, and affirmed by the undisputed Councils." — The Lambeth Conference of 1867.

mouth church which is now the cathedral was built in Norman times (1066 and all that) on Stow Hill, near Newport, where St. Woolos and his wife were said to have lived in the sixth century; little is known of them other than that they were parents of the outstanding Welsh saint, St. Cadoc, a no-work/no-eat abbot whose feast day is observed on 25 September.

Canterbury College (see "Correction Corner") was founded in 1957 as part of the Roman Catholic Assumption University, Windsor, Ontario: the first time since the Reformation that an Anglican or any other non-Roman college had affiliated with a Roman institution. The original notion, to provide Anglican teaching for Anglican students on touchy subjects like Reformation history, never worked out: most courses from the beginning attracted Roman Catholic and Protestant students. Recently the faculties of Canterbury and Assumption both have joined the new University of Windsor, and Canterbury is again pioneering a new work. Its chaplaincy to students continues (the chaplain is a lecturer in the Windsor department of theology, keeping up the principle that he be not an outsider but a member of the academic community), with Morning Prayer, one or two celebrations of

the Eucharist, and Evening Prayer daily. For the rest, small community is building co-faculty members, students, and graduate students: twenty co-so male students live with two "dons" (one of them the chaplain) in a house loaned the College in 1965 by the Basilian Fathers. Each student has one of the fifteen fellows (all full-time faculty members of the University) as a tutor. The College's own buildings, to be started soon, will follow the same house system: single rooms for 24 undergraduates, a don's apartment, four additional suites for graduate students, and lockers and study alcoves for twelve non-residents. Later it is planned to put up a separate chapel, a dining hall, a small working library, some classrooms and offices, and a house for women students. By fostering relationships among students and teachers from all parts of the University within a framework of worship and godly knowledge, Canterbury College hopes to make possible a better and deeper education than can be had from lectures and individual study alone and to stand for personal and spiritual values amid ever bigger and more factory-like universities. ¶The bells of St. Mildred's, Preston, near Canterbury, are ringing again after being silent since 1905. Among those ringing the now restored and re-

hung bells was an 84-year-old man who rang the last peal on the bells 62 years ago. ¶If this copy of *The Anglican Digest* has come to you from the hands of a fellow Churchman and if you'd like to receive your own copy regularly (anywhere in the world), send your name and address, with zip code number (and a dollar on your birthday) to TAD, Hillspeak, Eureka Springs, Ark. 72632.

The Church of England's investment income was up 6½ per cent in 1966 — over 63-million dollars. The Church Commissioners, three laymen who invest the Church's considerable endowment and manage its large chunks of real estate, have recently been exchanging fixed-income stocks for ordinary industrial shares and traded or improved much of the Church's property in London. Most of the income pays the salaries of the clergy, but the figures are not impressive when applied to the need — about two-thirds of the priests got about \$3,000 for the year. ¶The *Ecumenical Directory* recently issued by the Vatican's Secretariat for Christian Unity allows Roman priests to give the sacraments to members of other Christian bodies in an emergency, if no minister of their own faith is available and if the person spontaneously asks for the sacrament and de-

clares his faith in it. Examples of emergencies given were times of persecution and danger of death. Roman Catholics, however, may never receive the sacraments from priests other than their own and the Orthodox. The *Directory* distinguishes sharply between joining in spiritual things and joining in sacred things: the former is encouraged (joining in prayers for Christian unity especially on holy days observed by the whole Church, and public prayers on national holidays or in times of national mourning) and the latter severely limited (sharing in sacraments and formal liturgy — non-Romanists may not even read the Bible at Roman celebrations of the Eucharist); but, the *Directory* says, "Among the elements which go together to build up and give life to the Church, some — even very many — can exist outside the visible boundaries of the . . . Church, and they can manifest and strengthen the bonds which still bind Roman Catholics to their separated brethren." ¶During their visit to Chicago the Archbishop of Canterbury and his wife will stay in the Presidential suite of the Stock Yard Inn. ¶In 1888, Mrs. Mortimer Fargo enlisted seven other women to gather reading matter to send to priests in isolated places by way of the family's Wells-Fargo line: the project prospered and be-

came an agency of General Convention in 1919. The Church Periodical Club now sends Bibles, Prayer Books, Hymnals, medical and technical journals, and all kinds of magazines to schools, hospitals and seminaries all over the United States, the Caribbean, and Africa. ¶A sixteen-page free booklet, "The Layman's Guide to Preparing Statements for Churches," tells parish treasurers with no training in accounting how to prepare good financial reports and gives examples of budgets and statements; it may be had from the American Institute of Certified Public Accountants, 666 Fifth Avenue, New York City 10019. ¶The Bishop of Crediton (Suffragan to the Bishop of Exeter, Province of Canterbury) on a recent pilgrimage to Fulda, West Germany, where lies the body of St. Boniface (born at Crediton in 680, went to Germany to preach the Gospel, martyred on the eve of Whitsunday 755), celebrated the Holy Eucharist according to the Book of Common Prayer at the altar of St. Boniface in the Roman Catholic Cathedral Church, wearing the Cathedral vestments, attended by the Cathedral clergy, and supported by the Cathedral choir whose members had learned English hymns and psalms for the occasion. ¶When the Diocese of South Florida (See City: Orlando) consecrated two suffragan bish-

ops in 1961 they were settled in St. Petersburg and Miami to prepare for eventual division of the diocese into three; the Diocesan Convention in May agreed to a further decentralization of business and administration in the hope that permission to divide can be sought from the American Church's General Convention in 1970. ¶Shortly after his return to Plymouth in England after sailing around the world alone, Sir Francis Chichester gave thanks for his safe journey in St. Andrew's Church there, and heard the Bishop of Exeter read from the Psalms, "They that go down to the sea in ships and occupy their business in great waters; these men see the works of the Lord and his wonders in the deep"; other seamen who have worshipped in St. Andrew's include Sir Francis Drake and Sir John Hawkins. ¶The Dean of the Theological Seminary of the Southwest, Austin, Diocese of Texas, has left to be Rector of Ascension Parish, Clearwater, Diocese of South Florida; the Vice Dean and Professor of Old Testament has been appointed Acting Dean. ¶The Primate of Canada (the Archbishop of Rupert's Land), back in Winnipeg after taking part in the election and consecration of a new Bishop of Cuba (the Archbishop is head of the Metropolitan Council set up to oversee the former Missionary Dis-

dict after its political upset
 broke ties to the American
 Church in 1964), said that the
 enforced cut-off was probably
 to the small (75,000 baptized,
 0 ordained) Church's advan-
 ge: "I am convinced that as
 the Church in] Cuba takes
 over the control and adminis-
 tration of its destiny and elects
 its own bishops and trains its
 own priests, that it will thrive
 and become a vital force." ¶St.
 Paul's Parish, Oakland, Dio-
 cese of California, is sponsoring
 Clausen House, a home for
 mentally retarded girls of eight-
 en and older, as an alternative
 to state institutions or costly
 private sanitariums; expenses
 will be met by parents of guests
 and by supplementary contribu-
 tions of others. ¶The papers

of the Diocese of Maryland,
 while remaining its property,
 have been moved to the building
 of the Maryland Historical So-
 ciety in Baltimore where they
 are available for reference and
 research (parish registers and
 such like of interest to genealo-
 gists are not included). In addi-
 tion to official records, the
 papers include the correspond-
 ence of the first six Bishops of
 Maryland, letters from all
 Maryland priests between 1780
 and 1880, and letters from
 every American Bishop from
 Samuel Seabury to about 1880.
 ¶The new President of St.
 Augustine's College, Raleigh,
 Diocese of North Carolina, is
 Prezell R. Robinson, Ph.D., a
 1946 graduate of the college
 and Dean of Instruction and

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 YE DO
 DO ALL TO THE
 GLORY OF GOD**

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Professor of Sociology since 1956; the former president (James A. Boyer) is once again Professor of English. ¶While making his visitations to one of his remoter outposts, the Bishop of the Yukon has been known to accompany hymns on his ukulele. ¶The thirty trebles and eight probationers of St. Paul's Choir School recently moved out of their ninety-year-old quarters between London's cathedral church and the river and into a new £380,000 (about \$1-million) glass and concrete building west of Wren's masterpiece. The boys come along between 8½ and 9½ and leave when their voices break: they rehearse for and attend twelve services a week in the church and follow a full school curriculum. The present set up goes back to Dean Colet who refounded the school in 1510 for 153 pupils called Paule's Boys or Paule's Quiristers, but most of the foundation was moved up the Thames to Hammersmith in 1884. John Milton and Samuel Pepys were students; a more recent "Old Pauline" was Walter de la Mare. No one knows when the choir school first came into existence, but a boy of the court of Edward the Confessor wrote of his studies there in the middle 1000's, and London had a cathedral church as early as 314. ¶The Bishop of Western New York will teach a course on

Christian Churches at Canisius College, Buffalo, a Jesuit institution. ¶The Bishop of Quebec recently spent five weeks helping the Bishop of Johannesburg; the latter will return the favor in 1968. ¶Visitors to Canada's Expo '67 who need a place to sit down, an inexpensive drink and sandwich, information on churches and sight-seeing, help with housing or other emergencies, or just an answer to a question, can find it at the Hospitality Centre that the Diocese of Montreal has set up in Anglican House, 1444 Union Avenue. Letters in advance of a visit are welcome.

The American Church is sending the Rector of Grace Church, Utica, Diocese of Central New York, to be, for the coming academic year, the first "Fellow" at the new Anglican Center atop the Palazzo Doria, Via del Corso 303, near the middle of Rome. The center, supported by all Churches of the Anglican Communion, is under the immediate direction of a representative of the Archbishop of Canterbury. It serves two purposes: to provide an adequate library for Roman Catholic studies of Anglican theology and tradition, and to supply a setting for discussion of mutual problems in theology and mission. In response to the inaugural appeal, 3,000 volumes already have been contributed to

he library. ¶The Bishop of Louisiana has been chosen by trustees of the Church's University of the South to be the school's sixteenth chancellor in succession to the Bishop of Alabama: he will preside at policymaking sessions of the board of trustees. In charge of the University from day to day is the Vice-Chancellor and President (since 1951, Edward McCrady, Ph.D.). ¶The men and boys choir of St. Paul's Cathedral Church, Los Angeles, toured England for three weeks in July and August and sang in the cathedral churches of Exeter, Lincoln, and London. People with short-wave radios may have heard the latter appearance broadcast on the BBC World Service. Twenty of the boys (nine to thirteen years old) are students of the L.A. Cathedral Choir School, established in

1956, which offers regular scholastic instruction with emphasis on music. ¶The military dictatorship in Greece required the ailing 87-year-old Chrysostomos, Archbishop of Athens and Primate of All Greece, to retire last May and secured from the eight bishops of the Greek Church's Holy Synod (government appointed) the nomination and consecration of Archimandrite (head of a large monastery or group of monasteries) Ieronimos Kotsonis. The new primate had been eighteen years chaplain at the royal palace and was sometime Professor of Canon Law at Salonika University. The former twelve-member Holy Synod deposed by the military dictatorship had recently circularized the Greek Church's 67 bishops urging opposition to the efforts of the Ecumenical Patriarch, the

NOTE

coupon (not gift subscribers, the like) has name and address on the reverse. Foreigners are asked to their address on the envelope. To save time and money, an acknowledgment will not be mailed unless requested. Thank you, Happy Birthday!

CLIP THIS COUPON and place it in the envelope which was given to you earlier in the year, so that when your birthday anniversary rolls around you can mail the coupon (it has your name and address on it) along with your TADollar and thereby keep *The Anglican Digest* coming to you and going to others for another year — and have a

HAPPY BIRTHDAY

Archbishop of Constantinople, to heal the breach between Orthodoxy and Rome: Greek feeling against the Pope is so strong that some monasteries on Mount Athos omit the Patriarch's name from their prayers. The Greek Church was hard pressed during the 400 years the Turks ruled its country: to-day sixty per cent of its more than 8,000 parish priests have not finished secondary school, most rural priests must farm for a living, and monthly stipends range from \$30 to \$60. ¶The new Bishop of Melanesia (Church of New Zealand) is the Right Rev'd John Wallace Chisolm, a former Assistant Bishop in New Guinea (Church in Australia). The IX Bishop (since 1954), Alfred Thomas Hill, has retired. ¶Because we simply could not get the job done, the summer is-

sue of TAD had to be omitted. The tiresome truth is that not enough good hands were around to do the necessary work. (Textual material abounds: indeed there is enough copy for a monthly rather than quarterly issue, which would cost \$100,000 a year — only twice what is needed to put out four issues.) It takes time and not a little ability to tailor articles and items for TAD, and in that respect we have been woefully short. We have therefore had to urge readers to remember TAD with their birthday dollars, so that we can find and hire the required good hands. We hope that our faithful readers will understand the situation and think not too unkindly of the necessary omission. ¶*Whatsoever ye do, do all to the glory of God.*—1 Corinthians 10:31 (EBC bookmark for autumn)

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